Qasas un Nabiyyeen

Part 5

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Khalifa of Haji Abdul Mannan Makki

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Preface

Mufakkir e Islaam Maulana Sayyed Abul Hasan Ali Nadwi

الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين وخاتم النبيين محمد وآله وصحبه أجمعين ومن تبعهم بإحسان إلى يوم الدين ، أما بعد ،

The last link in the chain of the literature series for children 'Qasas un Nabiyyeen' is presented to the readers. This part comprises of the Seerah of the final Nabi, Hadhrat Muhammad . Lengthy discussions and speeches will fall short in the praise for Allaah for this and we cannot explain the joy and happiness experienced.

The reality is that only through divine ability and long life, especially in these circumstances, where various engagements were a barrier in completing this blessed

series. We have completed this blessed series and the conclusion is the best. Otherwise, if there was a knock at the door of life quicker, then we would have gone into the grave before completing it and we would have had regret when leaving the world for not completing it. We would have always had the feeling that we could not fulfil an important need and the example of this would have been like that of Hadhrat Ya’qub □, in whose life this wish and desire could not be fulfilled. This is not far-fetched because the history of writing and authorship and the lives of the senior compilers bear witness to many works and series that could not reach completion.

In the writing of this book, the writer also faced such a fear. Two parts of the Qasas un Nabiyyeen, one part that ended with the biography of Hadhrat Musa □ and the next part that began with the biography of Hadhrat Shu’ayb □ and ended upon the biography of Hadhrat Isa □, thirty years passed between them. Even though we had no conviction in life during this time, yet the grace and mercy of Allaah □ and divine ability remained with us and the writer completed the stories of the previous Ambiyaa (in Shawwaal 1395 A.H), and we began writing the Pure Seerah (Qasas un Nabiyyeen Part 5). Through the grace and mercy of Allaah □, we remained resolute and the book reached completion very quickly. We then began writing a researched work on the Seerah Nabawiyyah. This small work on the Pure Seerah proved

to be the foundation for the larger work and through the grace and mercy of Allaah , it was completed on 1 Shawwaal 1396 A.H.

The writer relied on the summary of Seerah Nabawiyyah of Ibn Hisham in writing this work. The work of Ibn Hisham is the oldest of the published works and the most effective. Wherever there was a need, we also referred to the other old and authentic works.

Because this book was originally written for young children, that is why the references from the researched works were not provided. Moreover, we sufficed upon the texts and narrations in this book. We have left out the scholarly discussions, philosophical proofs and foreign testimonies because these things prevent a person from adopting the original soul of the Seerah and it stops one from enjoying its beauty. Then, the original place of these discussions is the Seerah book written in detail for those who have acquired higher education, those who strong in terms of intelligence and understanding, those in front of whom lies the need of the time and modern research. In this work, we have not adopted the style as is done for younger children, where sentences are repeated and the stories are narrated in detail, as was done in the previous parts.

This is because these children have now become youth, their language and understanding has developed. Subsequently, they have reached the stage where they can digest higher forms of knowledge and intelligence and they can enjoy the biography of the greatest human and the noblest Nabi.

All praise is due to Allaah, whilst adopting these aspects, this book has reached the level where the young and old can benefit from it. The children in the Madaaris and the elders in the office and home can both study it. **This book can be presented to the non-Muslims because the summary of the Seerah has been presented, the enjoyable incidents, the history of Da'wah in the beginning of Islaam, the victories of Rasulullaah □ and incidents of the help of Allaah □, the unique aspects of the nurturing given by Rasulullaah □, as well as the miracles of Rasulullaah □, all of this has been discussed.**

In this way, this book is a complete Madrasah in which the student acquires the provision of Imaan and support (for Deen) and he grows up in this enthusiasm. He graduates from this Madrasah in such a way that he has light for the journey, he has weapons for the protection of his life, and Imaan and he will have the message of guidance for all nations and the entire world. Because this book was written for students of the primary level, the need was felt to clarify the difficult words because of

them being beyond the level of the younger students. For this work, the writer requested a teacher at Dar ul Ulum Nadwatul Ulama, Nur Aalam Amini Nadwi to inform the students in a good way, according to their level. May Allaah reward him abundantly.

Finally, we request Allaah to accept him and grant the people great benefit through him, especially the Muslim youngsters who are surrounded by storms and in whose path thorns lie, and Allaah guides to the straight path whoever He wants.

The era of ignorance

After the Nabi of Allaah, Isa □

العصر الجاهلي

بعد نبي الله عيسى بن مريم

طالت الفترة[1] ، وساد الظلام في العالم ، وغاب النور والعلم ، وخفتت الأصوات التي رفعها الأنبياء والمرسلون في عصورهم ، بالتوحيد النقي والدين الخالص ، في صيحات الجهل والضلالة التي صاح بها المحترفون والدجّالون ، وانطفأت المصابيح التي أوقدها أنبياء الله ورسله وخلفاؤهم ، من العواصف التي هبّت حيناً بعد حين .

(١) الفترة : الزمن الذي لم يبعث فيه نبي .

The Fatrah (time period between two Ambiyaa) had gone on for long and darkness had spread in the world and light and knowledge had disappeared and the voices raised by the Ambiyaa in their eras had become silent, their voices on pure Tauheed and pristine Deen. (It was drowned) in the screams of ignorance and deviation of

the interpolators and liars and the lamps were extinguished, the lamps that were lit by the Ambiyaa and Rasuls and their deputies, through the fierce winds that blew from time to time.

Ancient religions

الديانات القديمة

وأصبحت الديانات العظمى – وفي آخرها المسيحية السمحة – فريسة العابثين والمتلاعبين، ولعبة المحرّفين والمنافقين، حتى فقدت روحها وشكلها، فلو بُعث أصحابها الأولون وأنبياؤها المرسلون أنكروها وتجاهلوها.

All the great religions – the last of which was untainted Christianity – became the prey of those who play around and the toy of the interpolators and the hypocrites until its soul and form was lost. If the original people of these religions and their Ambiyaa had to be sent, they would reject it and they would show their ignorance regarding it.

أصبحت اليهودية مجموعة من طقوس [1] وتقاليد لا روح فيها ولا حياة ، وهي بصرف النظر عن ذلك ، ديانة سلالية لا تحمل للعالم رسالة ولا للأمم دعوة ، ولا للانسانية رحمة .

أما المسيحية فقد امتُحنت بتحريف الغالين ، وتأويل الجاهلين ، منذ عصرها الأول ،

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(١) النظم والطرق الدينية .

Judaism became a conglomeration of festivals and customs in which there was no soul or life, away from the fact that it was a heredity religion that did not carry a message for the world, nor did it have an invitation for the nations, nor was it mercy for humanity.

Christianity was tested by the extreme interpolators, the interpretations of the ignorant, from the beginning stages.

وأصبح كل ذلك ركاماً دُفنت تحته تعاليم المسيح البسيطة ، واختفى نور التوحيد ، وإخلاص العبادة لله وراء هذه السحب .

All of this became a heap under which the simple teachings of Christianity were buried and under these clouds the light of Tauheed and sincerity of intention in worship of Allaah were extinguished.

أما المجوس فقد عكفوا على عبادة النار ،
يعبدونها ويبنون لها هياكل (١) ومعابد ، أما
خارج المعابد فكانوا أحرارا ، يسيرون على
هواهم وما تملي عليهم نفوسهم ، وأصبح
المجوس لا فرق بينهم وبين من لا دين لهم
ولا خلاق ، في الأعمال والأخلاق .

As for the Magians, they were resolute upon the worship of fire, they would worship it and build altars and places of worship for it. Outside these places of worship, they were free, they would go along with their desires and whatever their carnal selves told them. The Magians became such a people that there remained no difference between them and those who had no religion and no character, in terms of deeds and character.

أما البوذية – الديانة المنتشرة في الهند وآسيا الوسطى – فقد تحولت وثنية تحمل معها الأصنام حيث سارت ، وتبني الهياكل

(١) جمع هيكل وهو البناء المرتفع ، والموضع الذي يكون في صدر المعبد يقرّب فيه القربان .

As for the Bhudaism – the religion spread over India and Central Asia - it became idol worship, carrying idols with it wherever it went and temples were built.

وتنصب تماثيل « بوذا » حيث حلّت ونزلت .

أما البرهمية – دين الهند الأصيل – فقد امتازت بكثرة المعبودات والآلهة حتى بلغت إلى الملايين ، وبالتفاوت الظالم بين الطبقات ، والامتياز بين الانسان والانسان .

And statues of Bhudda were built, where he would come and descend into. As for Brahmanism – the original religion of India – it became characterised by a great number of idols and deities until it reached millions and oppressive differentiation between classes and differentiation between human and human.

أما العرب فقد ابتُلوا في العصر الأخير بوثنية سخيفة لا يوجد لها نظير الاّ في الهند البرهمية الوثنية ، وترقّوا في الشرك فاتخذوا من دون الله آلهة ، وانغمست[1] الأمة في الوثنية وعبادة الأصنام ، بأبشع أشكالها ، فكان لكل قبيلة أو ناحية أو مدينة صنم خاص ، بل لكل بيت صنم خصوصيّ ، وكان في جوف الكعبة – البيت الذي بناه ابراهيم عليه

(١) غاصت ، ودخلت .

السلام لعبادة الله وحده–وفي فنائها ثلاث مائة وستون صنما .

As for the Arabs, they were tested in the last era by shameless idolatry, no example of this was found except in the idolatry of the polytheistic Brahmins, they progressed in polytheism and they took to other deities besides Allaah, the nations were drowning in idol worship and the worship of these deities, that had the most evil of forms, there was a special deity for every tribe or locality or city. In fact, there was a special idol for every house, in the centre of the Ka'bah – built by Ibraheem

□ for the worship of one Allaah – and the surrounds, there were three hundred and sixty idols.

الجزيرة العربية

The Arabian Peninsula

ساءت أخلاق العرب فأولعوا بالخمر والقمار ، وبلغت بهم القساوة والحمية المزعومة إلى وأد البنات ، وشاعت فيهم الغارة ، وقطع الطريق على القوافل ، وسقطت منزلة المرأة ، فكانت تورث كما يورث المتاع أو الدابة ، ومنهم من كان يقتل أولاده خشية الانفاق ، وخوف الفقر والإملاق .

The character of the Arabs had become very bad, they had become enthusiastic for drinking and gambling, hard heartedness and tribalism had reached the stage where they buried their daughters alive and attacking (each other) and looting caravans had become common. The status of women had fallen, they would be inherited as provision or an animal would be inherited, some among them would kill their children out of fear for poverty and fear of destitution.

وأغرموا بالحرب ، وهانت عليهم إراقة الدماء ، فتثيرها حادثة تافهة ، وتدوم الحرب أربعين سنة ، ويقتل فيها ألوف من الناس .

They loved war and shedding blood became easy for them, a minor reason would be a reason for war and wars would carry on for forty years, in which thousands were killed.

Corruption appeared on land and sea

ظهر الفساد في البر والبحر

وبالجملة فقد كانت الانسانية في عصر البعثة في طريق الانتحار ، وكان الانسان في هذا القرن قد نسي خالقه ، فنسي نفسه ومصيره ، وفقد رشده وقوة التمييز بين الخير والشر والحسن والقبيح ، وربما كان اقليم واسع ليس فيه أحد يهمه دينه ، ويعبد ربه ، ولا يشرك به شيئا ، وصدق الله العظيم : « ظهر الفساد في البر والبحر بما كسبت أيدي الناس ، ليذيقهم بعض الذي عملوا لعلهم يرجعون [1] » .

In summary, at the time of the deputation (of Rasulullaah □), mankind was at the point of suicide. Man had forgot its Creator at that time, they forgot themselves and their end result. They lost their guidance and the strength to differentiate between blessing and misfortune and between good and bad. Sometimes there would be a

large piece of land in which there was no one that had concern for his religion and worshipped his Rabb and would not ascribe partners to Him. Allaah truthfully said, ‘Corruption has appeared on land and sea because of what the hands of people have earned, so that they could be made to taste some of that which they have done so that they may return.’ (Surah Room)

Why was Rasulullaah deputed in the Arabian Peninsula?

لماذا بُعث النبي في جزيرة العرب ؟

وقد اختار الله العرب ، ليتلقّوا دعوة

Allaah chose the Arabs to accept the call

الاسلام ، ثم يبلغوها الى أبعد أنحاء العالم لأن ألواح قلوبهم كانت صافية ، لم تكتب عليها كتابات دقيقة عميقة ، يصعب محوها وإزالتها ، شأن الروم والفرس وأهل الهند ، الذين كانوا يتيهون(١) بعلومهم وآدابهم الراقية ، ومدنياتهم الزاهية(٢) ، أما العرب فلم تكن على ألواح قلوبهم إلا كتابات بسيطة خطتها يد الجهل والبداوة ، ومن السهل الميسور محوها وغسلها ، ورسم نقوش جديدة مكانها .

Of Islaam, then to convey it to the corners of the world because the slates of their hearts were clean, there were no engravings of deep and intricate things on their hearts, that it was difficult to erase or remove it, this was the case of the Romans and the Persians, those who would pride over their knowledge and high etiquettes and their enlightened civilization. **As for the Arabs, there was nothing on their hearts but the minor engraving of the hand of ignorance and Bedouin life, it was very easy to wipe this out and wash it out and to write something else in its place.**

وكانوا على الفطرة ، اذا التوى عليهم فهم الحق حاربوه ، واذا انكشف الغطاء عن عيونهم أحبوه واحتضنوه ، واستماتوا في سبيله ، وكانوا أصحاب صدق وأمانة ، وجلادة وتقشف في الحياة ، وشجاعة وفروسية .

وفي جزيرة العرب وفي مكة كانت الكعبة التي بناها ابراهيم واسماعيل عليهما السلام ، ليُعبد فيها الله وحده ، ولتكون مصدر الدعوة للتوحيد الى آخر الأبد .

« ان أول بيت وُضع للناس للذي ببكة مباركاً وهدى للعالمين[1] » .

They were upon natural disposition, when it was difficult for them to understand the truth, they would fight, when the veil would be lifted from their eyes, they would love it and hold it to their chests and they would give their lives in the path of truth. They were accustomed to simple life, they were truthful,

trustworthy, patient, and simple in life, they were brave and rode the horse.

In the Arabian Peninsula and in Makkah was the Ka’bah which was built Ibraaheem □ and Ismaa’eel □, so that Allaah □ alone could be worshipped, and so that it could become a centre of Da’wah to Tauheed till the end of time.

‘Indeed the first house placed for the people, that house is in Makkah, blessed and a guide for humanity.’ (Surah Aal Imraan)

Before Deputation

Makkah and the Quraysh

قبل البعثة

مكة وقريش

قصد سيدنا ابراهيم مكة ، وهي في واد محصور بين جبال جرداء ليس فيه ما يعيش عليه الناس ، من ماء وزرع وميرة[1] ، ومعه زوجه هاجر وولده اسماعيل ، فراراً من الوثنية المنتشرة في العالم ، ورغبة في تأسيس مركز يعبد فيه الله وحده ويدعو الناس اليه ، ويكون مناراً للهدى ومثابة للناس .

Hadhrat Ibraaheem headed to Makkah and it was in a closed valley between the barren mountains, no one lived there, from water and crops and food, his wife Haajar and son Ismaa'eel were with him, fleeing from the polytheism that had spread in the world, and desirous of laying the foundation in which Allaah alone would be worshipped and people would be called to Him and so that it could become a minaret of guidance and a place of refuge for people.

تقبل الله هذا العمل ، وبارك في هذا المكان ، وأجرى الله الماء لهذه الأسرة المباركة الصغيرة المؤلفة من أم وابن – وقد تركهما ابراهيم في هذا المكان القاحل[1] المنعزل عن العالم – وكان بئر « زمزم » وبارك الله في هذا الماء فلا يزال الناس يشربون منه ويحملونه الى أنحاء العالم .

Allaah accepted this deed and blessed this spot and Allaah caused water to flow for this small blessed family, comprising of a mother and son – whom Hadhrat Ibraaheem had left in this dry place, separate from the world – and the well of Zamzam was blessed by Allaah is such that people continue drinking from it and they take it to the corners of the world.

ونشأ اسماعيل ، وأراد ابراهيم ذبح ابنه
اسماعيل ، وهو غلام يسعى ، إيثاراً لحبّ
الله تعالى على حبّه ، وتحقيقاً لما رآه في المنام ،
واستسلم اسماعيل لهذا الأمر ، ورضي به ، وفداه
الله بذِبح عظيم ليكون عون أبيه في الدعوة
الى الله ، وليكون جدّ آخر نبي وأفضل رسل .

Hadhrat Ismaa’eel grew up, and Hadhrat Ibraaheem intended to slaughter his son, while he was a young boy running about, giving preference to the love of Allaah over love for him, proving that which he saw in his dream, and Hadhrat Ismaa’eel accepted this command, and he was pleased with it and Allaah ransomed him with a large ram so that he could be an aide in calling to Allaah and so that he could be the forefather of the final Nabi and the most virtuous Rasul.

وعاد ابراهيم الى مكة ، واشترك الأب
والابن في بناء بيت الله ، وكان دعاؤهما أن
يتقبل الله هذا البيت ، ويبارك فيه ، وأن
يعيشا على الاسلام ، ويموتا عليه ، ولا ينقطع
بموتهما ، وأن يبعث الله نبياً من ذريتهما
يجدّد دعوة جدّه إبراهيم ويُتمّ ما بدأه .

Hadhrat Ibraaheem □ returned to Makkah and father and son together built the house of Allaah, their du’aa’ was that may Allaah accept this house and bless it, and that they live in Islaam, die upon it and that it should stop with their death, and that may Allaah □ send a Nabi from their progeny that will renew the call of his grandfather Ibraaheem □ and complete that which he started.

« وإذ يرفع ابراهيم القواعد من البيت واسماعيل ، ربنا تقبل منا ، إنك أنت السميع العليم ، ربنا واجعلنا مسلمَين لك ومن ذريتنا أمة مسلمة لك ، وأرنا مناسكنا وتُب علينا انك أنت التواب الرّحيم ، ربنا وابعث فيهم رسولا منهم يتلو عليهم آياتك ويعلمهم الكتاب والحكمة ويزكيهم انك أنت العزيز الحكيم[1] » .

127. *(Remember)* **When Ibraheem and Ismaa'eel were raising the foundation of the House** *(the Kabah, and they prayed)* **"O our Rabb! Accept from us** *(the effort of building the Kabah)*. **Indeed You are the All Hearing, the All Knowing** *(You hear our prayer and know our actions and intentions)*.**"**

128. *(The two prayed further)* **"O our Rabb! Make us obedient to You and make from our descendants** *(progeny)* **a nation** *(a group)* **that is also obedient to You. Show us** *(teach us)* **our rites** *(the manner in which we should worship You)* **and accept our repentance** *(forgive our mistakes)*. **Without doubt, You are the Most Pardoning, the Most Merciful."** *(Although they were sinless, they asked for forgiveness because they were humble and this was done to teach people to ask for forgiveness after every good act.)*

129. "O our Rabb! Send to them *(to our descendants)* **a messenger from among them** *(who was Rasulullaah)* **who will recite Your verses** *(of the Qur'aan)* **to them, teach them the Book** *(the meanings and*

necessary explanations of the Qur'aan) **and wisdom** *(the Ahadeeth and the hidden mysteries and intricate allegories of the Qur'aan)* **and purify them** *(from Shirk)*. **Without doubt, You are the Mighty, the Wise."**

وبارك الله في ذريتهما ، وتوسّعت الأسرة ، وكثر أولاد عدنان ، وهو من أحفاد اسماعيل عليه السلام ، ونبغ في ذريته فهر بن مالك ، ومن أولاده قصيّ بن كلاب ، وقد ولى البيت وأمر مكة ، وكان سيداً مطاعا ، كانت اليه حجابة البيت ، وعنده مفاتيحه ، وسقاية زمزم ، والرفادة(١) ، والندوة التي يجتمعون فيها للمشورة والرأي ، واللواء(٢) في الحرب ، فحاز شرف مكة كله .

Allaah blessed their progeny, and their family spread, the children of Adnaan were abundant, and they were from the progeny of Hadhrat Ismaa'eel , Fihr bin Maalik appeared in his progeny and from his children was Qusayy bin Kilaab, and he was the governor of the Ka'bah and the matters of Makkah, he was a leader that was obeyed, he was in charge of the door of the Ka'bah and the keys would remain with him, he would give Zamzam to drink, feed the pilgrims and the council in which they would gather for consultation and opinion, and the flag during war, he had gathered all the honour of Makkah.

وتنبّل[٣] في أولاده عبد مناف ، وكان
هاشم أكبر أبناء والده عبد مناف ، وكان
كبير قومه ، وكانت عنده الرفادة والسقاية ،
وهو والد عبد المطلب : جدّ الرسول ﷺ ،
وقد ولي السقاية والرفادة بعد عمه المطلب بن
عبد مناف ، وشرف في قومه شرفاً لم يبلغه
أحد من آبائه ، وأحبّه قومه .

Among the children of Qusayy, Abd Manaaf was very honoured, the elder son from the children of Abd Manaaf was Haashim. He was the leader of his nation, the responsibility of giving Zamzam to drink and to host the guests was his. His son was Abdul Muttalib, the grandfather of Rasulullaah ﷺ. He took on the responsibility of giving Zamzam and hosting the guests after his uncle Muttalib bin Abd Manaaf, the honour that he enjoyed among his nation was not enjoyed by any of his forefathers, and he was the most beloved of his nation.

وسمّي أولاد فهر بن مالك « قريشاً » ، وغلب هذا الاسم على جميع الأسماء فاشتهرت هذه القبيلة بـ « قريش » وأقرّ أهل العرب كلهم بعلو نسب قريش ، والسيادة ، وفصاحة اللغة ، ونصاعة[1] البيان ، وكرم الأخلاق ، والشجاعة ، وصار ذلك مثلا ، لا يقبل نقاشاً ولا جدلا .

The children of Fihr bin Maalik were called Quraysh and this name overpowered other names and this tribe became famous by the name of Quraysh and all the Arab tribes attested to the high lineage of the Quraysh, their leadership, their eloquent tongue, their clarity of speech, their nobility of character and their bravery. This became proverbial, no one was accepted as their competition nor was there a difference of opinion about this.

Appearance of idol worship in Makkah and between the Quraysh of Makkah

ظهور الوثنية في مكة وقريش

وبقيت قريش متمسكة بدين ابراهيم الخليل ، وبدين جدّها اسماعيل ، متمسكة بعقيدة التوحيد ، وبعبادة الله وحده ، حتى نشأ فيهم عمرو بن لحيّ ، فكان اول من غيّر دين اسماعيل ، فنصب الأوثان ، وأحدث في الحيوانات من التعظيم والتسييب[1] والتحريم ما لم يأذن به الله ، ولم تعرفه شريعة ابراهيم ، وكان قد خرج من مكة الى الشام ، فرأى أهلها يعبدون الأصنام ، ففُتن بها ، وجلب بعضها الى مكة ، فنصبها ، وأمر الناس بعبادتها وتعظيمها .

The Quraysh remained firm upon the religion of Hadhrat Ibraaheem , and the religion of their grandfather Hadhrat Ismaa'eel , they held firmly onto the belief of Tauheed, and worshipping one Allaah, **until Amr bin Lu'ayy was born among them. He was the first to change the religion of Hadhrat Ismaa'eel , he put up idols and he showed honour for animals and let them free in the name of idols.**

He made up the belief of forbidding animals, for which Allaah □ did not give permission, he was not aware of the Shari'ah of Hadhrat Ibraaheem □. He had left Makkah and went to Shaam. He saw the people there worshipping idols, he got involved in this trial, he took some of them back to Makkah, set them up and commanded the people to worship them and honour them.

وتدرّج بعضهم من تعظيم حجارة الحرم

التي كانوا يحملونها معهم اذا ظعنوا[١] من مكة ، تعظيماً للحرم ، ومحافظة على ذكراه ، الى أن صاروا يعبدون ما استحسنوا من الحجارة وأعجبهم .

Some of them slowly honoured the stones of the Haram that they had brought with them when they travelled from Makkah, out of honour for the Haram and in order to keep up remembrance of them until they began to worship any stone that looked good and nice to them.

The incident of the elephant

حادثة الفيل

وقع حادث عظيم ، كان دليلا على ظهور حادث أكبر ، وعلى أن الله يريد بالعرب خيراً ، وأن للكعبة شأناً ليس لغيرها من بيوت الدنيا .

A great incident took place, it was proof for a greater event that was to happen, also that Allaah desired good for the Arabs and that the Ka'bah has a special position that other houses of the world do not have.

وكان من خبره أن أبرهة الأشرم عامل النجاشي (ملك الحبشة) على اليمن بنى بـ «صنعاء» كنيسة عظيمة ، سمّاها «القُلّيس» ، وأراد أن يصرف اليها حج العرب وغار على الكعبة أن تكون مثابة للناس ، يشدّون اليها الرحال ، ويأتون من كل فجّ عميق ، وأراد أن يكون هذا المكان لكنيسته .

The incident occurred in this way where Abraha Ashram, the governor of Najashi (King of Abyssinia) over Yemen

built a grand church in San’a. He called it Al Qulays. He intended to turn the Hajj of the Arabs towards it and he was jealous that the Ka’bah was the place of return for the people. Why do people travel to it from afar and they come to it from every deep ravine, he wanted that this church should acquire this status.

وعزّ ذلك على العرب الذين رُضعوا
بلبان حب الكعبة وتعظيمها ، لا يعدلون بها
بيتا ، ولا يرون عنها بديلا ، وشغلهم ذلك ،
وتحدّثوا به ، فخرج كنانى ، ودخل الكنيسة
وأحدث فيها ، فغضب عند ذلك أبرهة
وحلف ليسيرنّ الى البيت حتى يهدمه .

This was difficult upon the Arabs – those who were satiated with the milk of love of the Ka’bah and honour for it – they did not see any house equal to it, they did not think anything that would replace it and occupy themselves from it, they began to speak about it. A Kinani person left and relieved himself in the church. This angered Abraha and he took an oath that he will travel to the house (Ka’bah) and destroy it.

ثم سار وخرج معه بالفيل ، وتسامعت به العرب ، فنزل عليهم كالصاعقة ، وأعظموه وفزعوا له ، وأرادوا كفّه عن ذلك ومحاربته ، فرأوا أن لا طاقة لهم بأبرهة وجنوده ، فوكلوا الأمر الى الله تعالى ، وكانوا على ثقة

بأنّ للبيت ربّاً سيحميه ، يدلّ على ذلك ما دار بين سيد قريش – عبد المطلب ، جدّ الرسول ﷺ – وأبرهة ، من حوار ، وقد أصاب له أبرهة مأتى بعير ، فاستؤذن له عليه ، وقد أعظمه أبرهة ، ونزل له عن سريره ، فأجلسه معه ، وسأله عن حاجته ، فقال : حاجتي أن يردّ عليّ الملك مأتى بعير أصابها لي .

He took to the road and his elephant came with him, there was talk of this among the Arabs, he came upon them like lightning, they thought his army to be large and they became worried, they wanted to stop him from attacking and to fight

him. They saw that they do not have power against Abraha and his army. They left the matter to Allaah □, they had trust that the house (Ka’bah) has a Rabb Who will protect it. The conversation that ensued between the leader of the Quraysh – Abdul Muttalib, the grandfather of Rasulullaah □ and Abraha proves this. Abraha had taken two hundred camels. So, he (Abdul Muttalib) was given permission to meet him over this. Abraha honoured him and got off his throne, he seated him (Abdul Muttalib) with himself and asked about his need. He said, “My need is that you return my possession of two hundred camels which you have usurped.”

فلما قال له ذلك ، زهد فيه الملك واستهان
به ، وقال : أتكلمني في مأتي بعير أصبتها لك ،
وتترك بيتاً هو دينك ودين آبائك ، قد جئت
لهدمه ، لا تكلمني فيه ؟ .
قال له عبد المطلب : اني أنا رب الابل ،
وان للبيت ربا سيمنعه .

When he said this, the king turned away from him and thought low of it and said, “You speak to me about two hundred camels of yours that I took and you leave the house which is your religion and the religion of your forefathers which I have come to destroy, you do not speak to me about that?” **Abdul Muttalib said to him, “Indeed I am the owner**

of the camels and indeed the house has a Rabb, He will soon protect it.”

قال : ما كان ليمتنع مني .
قال : أنت وذاك .
وانحازت[1] قريش الى شعف[2] الجبال والشعاب ، تخوّفاً عليهم من معرة[3] الجيش ، ينظرون ماذا سيصنع الله بمن اعتدى على حرمته ، وقام عبد المطلب ومعه نفر من قريش ، فأخذوا بحلقة باب الكعبة ، يدعون الله ويستنصرونه على أبرهة وجنوده .

He said, “There will be nothing that can stop me.” He said, “You and your work.” The Quraysh took refuge in the mountain tops and valleys, out of fear for disgrace for the army, **looking at what Allaah will soon do to those tho exceed the limits against his Haram.** Abdul Muttalib and a group of Quraysh. They took the handhold of the door of the Ka’bah, making Du’aa’ to Allaah and seeking His help against Abraha and his army.

وأصبح أبرهة متهيئاً لدخول مكة ، وهو مجمع لهدم البيت ، وهيأ فيله ، وكان اسم الفيل « محمودا » وبرك الفيل في طريق مكة ، وضربوا الفيل ليقوم ، فأبى ، ووجّهوه راجعاً الى اليمن فقام يهرول .

Abraha got ready to enter Makkah, he was firm in his intention of destroying the Ka’bah and he prepared his elephant. The name of the elephant was Mahmud. The elephant sat on the road of Makkah. They hit the elephant to make it stand but it refused, they turned it in the direction of Yemen and it stood and ran.

هناك أرسل الله تعالى عليهم طيراً من البحر ، مع كل طائر منها أحجار يحملها ، لا تصيب منهم أحداً الاّ هلك ، وخرج أهل الحبشة هاربين يبتدرون الطريق الذي منه جاؤوا ، وخرجوا يتساقطون بكل طريق ، وأصيب أبرهة في جسده ، وخرجوا به معهم ، تسقط أزامله أنملة أنملة ، حتى قدموا به « صنعاء » ، فمات شر ميتة .

At that point, Allaah sent birds upon them from the ocean, with every bird were pebbles that they carried, it did not strike any of them but destroyed them. The people of Abyssinia fled, on the same road they came from, they left, falling on every path, Abraha was struck on his body and he left with them, each of his fintertips fell off, one after the other, until he came to San’a and he died an evil death.

وذلك ما حكاه القرآن يقول : « ألم تر كيف فعل ربك بأصحاب الفيل ، ألم يجعل كيدهم في تضليل ، وأرسل عليهم طيراً أبابيل[١] ، ترميهم بحجارة من سجّيل[٢]، فجعلهم كعصف[٣] ماكول[٤] » .

فلما رد الله الحبشة من مكة ، وأصابهم ما أصاب ، أعظمت العرب قريشاً ، وقالوا : هم أهل الله ، قاتل الله عنهم . وكفاهم العدوّ .

The Qur'aan explains this incident,

1. *(Abrahaa the governor of Yemen built a temple to which he wanted the Arabs to pay homage. When they ignored his temple because they refused to abandon the Kabah in Makkah, Abrahaa marched with an army of elephants to destroy the Kabah. However, when they reached the Kabah, many flights of little birds approached them, each bird carrying three little pebbles – one pebble in its beak and one in each claw. As the birds flew over Abrahaa's army, they dropped their pebbles which went straight through anything they struck and settled deep in the ground, thereby destroying Abrahaa's army. It is with reference to this incident that Allaah says,)* **Have you not seen how your Rabb dealt with the people of the elephants?** *(This event took place a few days before the birth of Rasulullaah in Makkah.)*

2. **Did He not lay their plans to waste…**

3. **…and send against them flights of birds…**

4. **…who pelted them with clay pebbles…**

5. **…making them look** *(destroyed)* **like eaten fodder?**

When Allaah returned them to Abyssinia from Makkah, and whatever afflicted them afflicted them, the Arabs looked with honour at the Quraysh. They said, “They are the people of Allaah, Allaah fought on their behalf and He sufficed them from their enemy.”

واستعظم العرب هذا الحادث . وكان جديراً بذلك ، فأرّخوا به . وقالوا : وقع هذا في عام الفيل . وولد فلان في عام الفيل ، ووقع هذا بعد عام الفيل بكذا من السنين ، وعام الفيل يصادف سنة ٥٧٠ م .

This was a great incident according to the Arabs, they gave great importance to it, they began to record their history from it, they used to say, “This took place in the year of the elephant and a certain person was born in the year of the elephant, and that happened so many years

after the year of the elephant.” The year of the elephant took place in 570 C.E.

Abdullaah and Aminah

عبد الله وآمنة

وكان لعبد المطلب – سيد قريش – عشرة أبناء ، وعبد الله واسطة العقد ، وزوّجه أبوه « آمنة » بنت وهب سيد بني زهرة ، وهي يومئذ أفضل امرأة في قريش نسباً وموضعاً .

ولم يلبث عبد الله أن مات – وأم رسول الله ﷺ – حامل به – وقد رأت من الآثار والآيات ما يدلّ أن لابنها شأناً .

Abdul Muttalib – the leader of the Quraysh – had ten sons and Abdullaah was the youngest. His father married him to Amina bint Wahb – the leader of Banu Zuhra, she was the most virtuous woman of the Quraysh in terms of lineage and status.

Abdullaah did not pass away after long, while the mother of Rasulullaah ﷺ was pregnant with him, she had seen

signs that pointed out that there were great things in store for her son.

The birth of Rasulullaah and his pure lineage

ولادته الكريمة ونسبه الزكي

وولد رسول الله ﷺ ، يوم الاثنين : اليوم الثاني عشر من شهر ربيع الأول ، عام الفيل (٥٧٠ المسيحي) ، فكان أسعد يوم طلعت فيه الشمس .

وهو محمد بن عبد الله بن عبد المطلب ابن هاشم بن عبد مناف بن قصي بن كلاب بن مُرّة بن كعب بن لؤي بن غالب بن فهر ابن مالك بن النضر بن كنانة بن خزيمة بن مدركة بن الياس بن مضر بن معدّ بن عدنان ، وينتهي نسب عدنان الى سيدنا اسماعيل ابن ابراهيم عليهما السلام .

Rasulullaah □ was born on a Monday, 12 Rabi ul Awwal, the year of the elephant (570 C.E), it was the most fortunate day on which the sun rose.

He is Muhammad bin Abdullaah bin Abdul Muttalib bin Haashim bin Abd Manaaf bin Qusayy bin Kilaab bin Murrah bin Ka'b bin Lu'ayy bin Ghaalib bin Fihr bin Maalik bin Nadr bin Kinaanah bin Khuzaymah bin Mudrikah bin Ilyaas bin Mudar bin Ma'd bin Adnaan, and the lineage of Adnaan reaches that of Hadhrat Ismaa'eel □ bin Hadhrat Ibraaheem □.

فلما وضعته أمه ﷺ أرسلت الى جده :
عبد المطلب أنه قد ولد لك غلام ، فأتاه ،
فنظر اليه ، وحمله ، ودخل به الكعبة ، وقام
يدعو الله ، ويحمده ، وسمّاه محمّداً ، وكان
هذا الاسم غريباً ، فتعجّب منه العرب .

When his mother gave birth to him □, she sent word to his grandfather Abdul Muttalib, stating that a boy has been born unto him. He came, looked towards him, picked him up and took him into the Ka'bah. He stood and made Du'aa' to Allaah, praising Him and named him Muhammad. This was a unique name and the Arabs were surprised at it.

Breastfeeding

رضاعته ﷺ

والتمس عبد المطلب لحفيده اليتيم ، الذي كان أحب أولاده اليه مرضعاً من البادية على عادة العرب ، وأدركت حليمةَ السعديّةَ هذه السعادةُ ، وكانت خرجت من بلدها تلتمس الرضعاء وكان العام عام جدب ، وهم في ضيق وشدة ، وعرض رسول الله ﷺ على جميع المراضع فزهدن فيه ، وذلك لأنهن كن يرجون المعروف من أبي الصبيّ ، فقلن : يتيم وما عسى أن تصنع أمه وجدّه ؟ .

Abdul Muttalib looked for his orphan grandchild, who was the most beloved of his children to him for a wet nurse from the outskirts,in accordance to the habit of the Arabs. Halimah Sa'diyyah got this fortune. She left her city looking for a child to breastfeed, it was a year of drought, they were in trying and difficult conditions.

Rasulullaah □ was presented to all the wet-nurses and they turned away from him, that is because all of them wanted a good reward from the father of the child. They said, “He is an orphan. What hope is there that his mother and grandfather will give?”

وهكذا فعلت حليمة ، فانصرفت عنه
أول مرة ، ثم انعطف قلبها عليه ، وألهمها
الله حبه ، وأخذَه ، ولم تكن وجدت غيره ،

فرجعت اليه فأخذته ، وذهبت به الى رحلها
ولمست البركة بيدها ، فكان لكل شيء في
رحلها شأن غير الشأن ، ورأت البركة في
اللبان[1] والألبان[2] ، والشارف[3] والأتان[4] ،
وكل يقول : لقد أخذت يا حليمة نسمة
مباركة ، وحسدتها صواحبها .

Halimah did the same thing. She turned away from him the first time, then her heart inclined towards him and Allaah placed love for him in her heart and she took him, she could not find anyone else, she returned and took him. She took him to her conveyance and felt the blessings in her hand.

Everything in her conveyance was different from before and she saw blessings in her breast and in the milk, in her camels and mules. Everyone was saying, “You have taken a blessed child and her friends envied her.”

ولم تزل تتعرف من الله الزيادة والخير ، حتى مضت سنتان في بني سعد ، وفصلته ، وكان يشب شباباً لا يشبه الغلمان ، وقدمت به ﷺ ، على أمه ، وطلبت أن تتركه عندها بعض الوقت ، فردّته اليها .

وجاءه ملكان ، وهو في بني سعد ، فشقا بطنه ، واستخرجا من قلبه علقة سوداء ، فطرحاها ، ثم غسلا قلبه ، حتى أنقياه ، وردّاه كما كان .

She continued experiencing increase and goodness from Allaah, until two years passed among the Banu Sa’d and he was then weaned. He grew up different from the other youngsters. She brought him □ to his mother and requested that he be left for some more time. His □ mother returned him to her.

And two angels came, whilst he was among Banu Sa’d, they opened his stomach and removed a black clot from his heart and threw it. They then washed his heart until it was clean and returned it as it was.

ورعى رسول الله ﷺ الغنم مع اخوته من الرضاعة ، ونشأ على البساطة والفطرة ، وحياة البادية السليمة ، واللغة الفصيحة ، التي اشتهر بها بنو سعد بن بكر ، وكان أليفاً ودودا ، أحبه اخوته وأحبهم .

ثم عاد الى أمه وجدّه ، وقد أنبتهُ الله نباتاً حسنا .

Rasulullaah □ would herd goats with his foster siblings and he grew up in simplicity and upon a natural way and the simple Bedouin life and eloquent speech for which Banu Sa’d bin Bakr was famous for. He was friendly and beloved, he loved his siblings, and they loved him.

He then returned to his mother and grandfather, and Allaah had let him grow up well.

Demise of Aminah and Abdul Muttalib

وفاة آمنة وعبد المطلب

فلما بلغ ست سنين ، توفيت آمنة بـ « الأبواء » بين مكة والمدينة ، فكان مع جده ، وكان به حفياً ، يجلسه على فراشه في ظل الكعبة ويلاطفه .

فلما بلغ رسول الله ﷺ ثماني سنين مات عبد المطلب .

When he was six years old, Amina passed away at Abwa, between Makkah and Madinah, he came under the care of his grandfather who would show affection towards him. He would seat him on his seat in the shade of the Ka'bah and would be affectionate towards him.

When Rasulullaah reached the age of eight, Abdul Muttalib passed away.

Under the care of Abu Taalib

مع عمّه أبي طالب

فكان رسول الله ﷺ بعد عبد المطلب مع عمه أبي طالب ، وهو أخو عبد الله من أب وأم ، وكان عبد المطلب يوصيه به ، فكان اليه ومعه ، وكان أرفق به وأكثر حدباً (١) عليه من أبنائه .

After Abdul Muttalib, Rasulullaah □ was with his uncle Abu Taalib, he was the full brother of Abdullaah. Abdul Muttalib had made a bequest that he should look after Rasulullaah □, he □ would remain with him, he was more affectionate and loving to him □ than his own children.

Divine nurturing

التربية الآلهية

وشب رسول الله ﷺ محفوظاً من الله تعالى ، بعيداً من أقذار الجاهلية وعاداتها ، فكان أفضل قومه مروءة ، وأحسنهم خلقا ، وأشدهم حياء ، وأصدقهم حديثا ، وأعظمهم أمانة ، وأبعدهم من الفحش والبذاءة ، حتى ما أسموه في قومه الآ « الأمين » وكان واصلا للرحم ، حاملا لما يثقل كواهل الناس ، مكرماً للضيف ، عوناً على البر والتقوى ، وكان يأكل من نتيجة عمله ، ويقنع بالقوت .

Rasulullaah came of age under the protection of Allaah , far from the filth of ignorance and its ways, he was the most virtuous of his nation in terms of ways, he had the best character and he had the highest level of modesty, he was the most truthful, he was the most trustworthy, the furthest from lewdness and evil, until he was not known but by the name of Ameen, and he would mend ties, he would carry that which burden the

shoulders of people, honour guests, a helper in piety and good, he would eat from the effort of his hands' work and he would suffice on that which was necessary.

ولما بلغ رسول الله ﷺ أربع أو خمس
عشرة سنة ، هاجت حرب الفجار بين قريش
وبين قيس ، وشهد رسول الله ﷺ بعض
أيامه ، وكان ينبّل[١] على أعمامه وبذلك
عرف الحرب ، وعرف الفروسية والفتوة .

When Rasulullaah □ reached the age of fourteen or fifteen, a war erupted between the Quraysh and Qays, the war of Fijaar. Rasulullaah □ participated for a few days of it. He would give arrows to his uncles. In this way he came to know of war and he learnt riding and brave qualities.

Marriage to Hadhrat Khadijah □

زواجه ﷺ من خديجة

ولما بلغ رسول الله ﷺ خمساً وعشرين سنة ، تزّوج خديجة بنت خويلد[٢] وهي من سيدات قريش وفضليات النساء ، رجاحة عقل ، وكرم أخلاق ، وسعة مال ، وكانت أرملة ، توفي زوجها أبو هالة ، وكانت اذ ذاك في الأربعين من سنها ، ورسول الله ﷺ في الخامسة والعشرين من عمره .

When Rasulullaah was twenty-five years old, he married Khadijah bint Khuwaylid , she was of the leading women of the Quraysh and their most virtuous women, intelligent, good character, wealthy, she was a widow, her husband – Abu Haalah – passed away. **She was forty years old at the time and Rasulullaah was twenty-five.**

وكانت خديجة امرأة تاجرة تستأجر
الرجال في مالها ، وتضاربهم[1] بشيء تجعله
لهم ، وكانت قريش قوماً تجارا ، وقد
كانت اختبرت صدق حديث رسول الله ﷺ
وكرم أخلاقه ، ونصيحته ، حين خرج في
مال لها الى الشام تاجرا ، وبلغها من كبر
شأنه في هذه الرحلة ، فعرضت عليه نفسها ،
وكانت قد رفضت طلب كثير من أشراف
قريش ، وخطبها اليه عمه حمزة ، وخطب
أبو طالب الخطبة ، فكان الزواج .

Khadijah □ was a woman who used to trade, she would hire people and would join them in business by way of Mudaarabat. The Quraysh were a nation involved in trade. She had tested the truthfulness of Rasulullaah □ and his good character, his well-wishing when he went with her trading stock to Shaam for trade and she found out his great exploits. She presented herself in marriage to him, she had turned down many requests of the nobles of the Quraysh. His uncle Hamzah took the message of

Hadhrat Khadijah □ to him, **Abu Taalib recited the marriage sermon, and this marriage took place.**

وكانت أول امرأة تزوّجها رسول الله ﷺ ، وولدت له اولاده كلهم الا ابراهيم .

She was the first woman that Rasulullaah □ married and she bore all his children, except Ibraaheem.

The incident of building the Ka’bah and bringing a great fitnah to an end

قصة بنيان الكعبة ودرء فتنة عظيمة

ولما بلغ رسول الله ﷺ خمساً وثلاثين سنة ، اجتمعت قريش لبنيان الكعبة ، وقد أرادوا ذلك ليسقّفوها ، وكانت حجارة بعضها على بعض ، من غير طين يركب بعضها ببعض ، وكانت فوق القامة ، وكان لا بد من هدم وبناء جديد .

When Rasulullaah □ reached the age of thirty five, the Quraysh gathered to build the Ka’bah, they wanted to place a roof for the Ka’bah. The stones were placed one on top of the other, without sand between them. It was just above the height of a person and it had become necessary to bring it down and build it again.

فلما بلغ البنيان موضع الركن ، اختصموا
في الحجر الأسود ، كل قبيلة تريد أن ترفعه
الى موضعه دون الأخرى ، وكل قبيلة تريد
أن يكون لها هذا الشرف ، حتى آل الأمر
الى الحرب ، وكانت في أهون من هذا بكثير
في الجاهلية .

When the building reached the place of the stone (Hijr al Aswad), they argued about the Hijr al Aswad. Every tribe wanted to lift it to its place, and every tribe wanted this honour for themselves, until the matter reached a point of fighting. In the era of ignorance, they would fight over even smaller matters.

وأعدّوا للقتال ، وقرّبت بنو عبد الدار[1] جفنة[2] مملوءة دما ، وتعاقدوا هم وبنو عديّ على الموت ، وأدخلوا أيديهم في ذلك الدم في تلك الجفنة .

They prepared for war, Banu Abd ud Daar brought a bowl of blood and they pledged allegiance, they and Banu Adi, upon death. They placed their hands into that blood, in that tray.

وكانت آية الموت والشر ، ومكثت قريش على ذلك أياما ، ثم اتفقوا على أن أول من يدخل من باب المسجد يقضي بينهم ، فكان أول داخل عليهم رسول الله ﷺ فلما رأوه قالوا : هذا الأمين رضينا ، هذا محمد.

This was an example of death and a promise. The Quraysh remained in this predicament for a few days. They then agreed that whoever will enter the Masjid door first, he will decide between them. The first to enter was Rasulullaah . When they saw him, they said, “This is Ameen, we are pleased, this is Muhammad.”

ودعا رسول الله ﷺ بثوب ، وأخذ
الحجر ، ووضعه فيه بيده ، ثم قال : لتأخذ
كل قبيلة بناحية من الثوب ، ثم ارفعوه
جميعا ، ففعلوا ، حتى اذا بلغوا به موضعه ،
وضعه هو بيده ، ثم بنى عليه .

وهكذا درأ[١] رسول الله ﷺ الحرب
عن قريش ، بحكمة ليست فوقها حكمة .

Rasulullaah ﷺ called for a cloth and he took the stone, and he kept it in his hand. He then said, “Every tribe should hold the corner of the cloth and lift it together.” They did this. When they reached the spot, he ﷺ placed it, then the building was built over it.

In this way, Rasulullaah ﷺ averted war from the Quraysh, with wisdom, above which there was no wisdom.

Hilf ul Fudool

حلف الفضول

وشهد رسول الله ﷺ حلف الفضول ، وكان أكرم حلف سمع به ، وأشرفه في العرب ، وكان سببه أن رجلا من زبيد قدم مكة ببضاعة ، فاشتراها منه العاص بن وائل أحد أشراف قريش ، فحبس عنه حقه ، فاستعدى[٢] عليه الزبيدي أشراف قريش ، فأبوا أن يعينوا على العاص بن وائل لمكانته ، وانتهروه ، واستغاث الزبيدي أهل مكة ، واستعان بكل ذي مروءة .

Rasulullaah participated in Hilf al-Fudool, this was the most honoured pact heard about and the most noble among the Arabs. The cause of it was that a person from the tribe of Zubayd came to Makkah with goods. Aas bin Waa'il bought it from him, one of the nobles of the Quraysh. He did not give the right of the person. The Zubaydi sought the help of the nobles of the Quraysh against him. They refused to help him against Aas bin Waa'il, because of his status and they scolded

him. The Zubaydi asked the help of the people of Makkah, he sought help from every person of honour.

وهاجت الغيرة في رجال من ذوي المروءة والفتوة ، فاجتمعوا في دار عبد الله ابن جُدعان ، فصنع لهم طعاما ، وتعاقدوا ، وتعاهدوا بالله ، ليكوننّ يداً واحدة مع المظلوم على الظالم ، حتى يؤدي اليه حقه ، فسمّت العرب ذلك الحلف « حلف الفضول » وقالوا : لقد دخل هؤلاء في فضل من الأمر ، ثم مشوا الى العاص بن وائل ، فانتزعوا منه سلعة الزبيدي فدفعوها اليه .

The self-honour in the noble people came to the fore, they gathered in the house of Abdullaah bin Jud'aan, food was prepared for them, they got together and made a pact and promise that they will be a single hand with the oppressed against the oppressor, until they give his right, the Arabs called this pact, 'Hilf al-Fudool'. They said, "All of them have entered a virtuous deed." They then went to Aas bin Waa'il, took the wealth of the Zubaydi from him, and returned it.

وكان رسول الله ﷺ مغتبطاً بهذا الحلف ،
متمسكاً به ، حتى بعد البعثة يقول : « لقد
شهدت في دار عبد الله بن جدعان حلفاً لو
دعيت به في الاسلام لأجبت ، تحالفوا أن يردّوا
الفضول على أهلها ، وأن لا يعزّ [١] ظالم مظلوما .

Rasulullaah was very pleased with this pact and he remained firm on it, to the extent that after he was deputed (as a Nabi), he used to say, “I participated in such a pact in the house of Abdullaah bin Jad’aan that if I am called to such a pact in the era of Islaam, I shall definitely accept.” They took an oath that they will give the right of the person to whom it is due and they will not allow the oppressor to overpower the oppressed.

وكان من حكمة الله تعالى وتربيته أن
نشأ رسول الله ﷺ أميا ، لا يقرأ ولا
يكتب ، فكان أبعد عن تهمة الأعداء وظنة
المفترين ، والى ذلك أشار القرآن بقوله :
« وما كنت تتلو من قبله من كتاب ، ولا
تخطّه بيمينك اذاً لاَرْتابَ المبطلون [٢] » .
وقد لقبه القرآن بالأميّ فقال : « الذين
يتَّبعون الرسول النبي الأمّي الذي يجدونه
مكتوباً عندهم في التوراة والانجيل[٣] » .

It was part of the wisdom of Allaah and His nurturing that Rasulullaah grows up unlettered, he could not read or write. Due to this, he will remain far from the accusations of the enemy and the evil thoughts of the opposition, as the Qur’aan states,

48. Before this *(Qur'aan)*, **you** *(O Muhammad)* **were unable to recite any book, neither could you write with your right hand** *(because you had not learnt to read or write from any person)*. **Otherwise** *(had you been a person proficient in reading and writing)*, **the people of falsehood** *(the Kuffaar)* **would be cast into doubt** *(they would think that you had written the Qur'aan by yourself)*.

157. "…and who follow the Rasool *(who is also)* **the untutored Nabi** *(Muhammad □, about)* **whom they find** *(his name and description)* **written in the Torah and the Injeel** *(both of which they have)* **with them.**

After deputation: glad tidings of the morning and beginning of fortune

بعد البعثة

تباشير الصبح وطلائع السعادة

وأتم رسول الله ﷺ أربعين سنة من عمره ، وظهرت تباشير[1] الصبح وطلائع السعادة ، وآن أوان البعثة ، وتلك سنة الله اذا اشتد الظلام وطالت الشقوة .

When Rasulullaah □ reached forty years of age, and the effects of morning and the beginnings of good fortune began to appear and the time of deputation came, this is the way of Allaah when darkness becomes intense and hard heartedness carries on for a long time.

وبلغ قلق رسول الله ﷺ مما كان يراه ذروتَه ، كأن حادياً يحدوه ، فحُبِّب اليه الخلاء ، فلم يكن شيء أحبّ اليه من أن يخلو وحده ، وكان يخرج من مكة ، ويبعد حتى تحسر[1] عنه البيوت ، ويفضي الى شعاب مكة وبطونها وأوديتها ، فلا يمرّ بحجر ولا شجر الآ قال : السلام عليك يا رسول الله ، ويلتفت رسول الله ﷺ حوله وعن يمينه وشماله وخلفه ، فلا يرى الآ الشجر والحجارة .

وكان أول ما بدىء به ، الرؤيا الصادقة في النوم ، وكان لا يرى رؤيا الا جاءت مثل فلق الصبح[2] .

The worry of Rasulullaah ﷺ reached the point where its peak could be seen, as though someone was leading him on, solitude became beloved to him, he would leave Makkah he would go so far that the homes would be hidden from him, and he would go to the valleys and fields of Makkah, he would not pass a stone or tree, except that it would say, ‘Peace be upon you O Rasul of Allaah’. Rasulullaah ﷺ would turn

around, to his right, to his left, to the back, and he would not see anything but trees and stones. The first thing that begun was true dreams, he would not see a dream, except that it would come about like the break of dawn.

In the cave of Hira

في غار حراء

وكان يخلو غالباً بغار حراء ، فيمكث
فيها ليالي متواليات ، وكان يتزوّد لذلك ،
وكان يتعبد ويدعو على الطريقة الابراهمية
الحنيفية والفطرة السليمة المنيبة الى الله .

He would spend most of his time in the cave of Hira. He □ would spend a number of days and a number of nights there and he would take provision. He □ would worship and make du’aa’ upon the straight, safe path of Ibraaheem □, and turn to Allaah.

Deputation of Rasulullaah □

مبعثه ﷺ

وكان كذلك في احدى المرات اذ جاءه اليوم الموعود لبعثته ، وكان ذلك في رمضان – ١٧ من رمضان في السنة الحادية والأربعين من ميلاده ، ٦/أغسطس ٦١٠ م–وهو بـ «حراء» فجاءه الملك ، فقال : «اقرأ» ، فقال : ما أنا بقارىء ، قال رسول الله ﷺ : فأخذني ، فغطّني ، حتى بلغ مني الجهد ، ثم أرسلني ، فقال : «اقرأ» فقلت : ما أنا بقارىء ، فأخذني فغطني حتى الثانية بلغ مني الجهد ، ثم أرسلني ، فقال : «اقرأ» ، فقلت : ما أنا بقارىء ، فأخذني فغطني الثالثة ،

On one occasion like this, when the day of his deputation came, and that was in Ramadhaan, 17th, in the forty first year since his birth, 6 August 610 C.E in Hira, an angel came to him. He said, “Read.” He said, “I cannot read.” Rasulullaah said, “He caught hold of me and hugged me until I was in great difficulty, he then left me.” He said, “Read.” I said, “I

cannot read.” He caught hold of me and hugged me until I experienced difficulty a second time, he then left me. He said, “Read.” I said, “I cannot read.” He caught me a third time,

ثم أرسلني فقال :

« اقرأ باسم ربك الذي خلق ، خلق الانسان من علق ، اقرأ وربك الأكرم الذي علم بالقلم ، علم الانسان ما لم يعلم[1] » .

وكان ذلك أول يوم من أيام النبوة ، وأول وحي من القرآن .

he left me and said,

(O Rasulullaah !) **Read** *(whatever Qur'aan has been revealed to you)* **in the name of your Rabb Who created** *(everything)***...**

...Who created man from a clot of blood *(which forms at conception and then develops into the child)***.**

Read and your Rabb is most Magnanimous...

...Who taught *(the literate ones)* **by the pen** *(through books)***.**

(However, even without any means like books and pens,) **He** *(also directly)* **taught man what he did not know.** *(All man’s knowledge comes from Allaah because Allaah gave man the means of acquiring knowledge as well.)*

This was the first of the days of Nubuwwah and the first revelation of the Qur’aan.

In the house of Hadhrat Khadijah

في بيت خديجة

وفزع منه رسول الله ﷺ ، فانه لم يعهده ولم يسمع به ، وقد طالت الفترة ، وعهدُ العرب بالنبوة والأنبياء بعيد ، وخاف على نفسه ، ورجع الى بيته ترتعد فرائصه(٢) ، وقال : زمّلوني(٣) ، زمّلوني ، لقد خشيت على نفسي .

Rasulullaah became worried at this, this is because an incident like this did not occur to him, nor did he hear of something like this, and the Fatrat period (time in which there was no Nabi) had gone on for long, the time from the Ambiyaa for the Arabs was far off and he feared for himself. He returned home, he was shaking out of worry and he said, “Cover me, cover me, indeed I fear for my life.”

وسألت خديجة عن السبب ، فقصّ عليها
القصة ، وكانت عاقلة فاضلة ، سمعت بالنبوة
والأنبياء والملائكة ، وكانت تزور ابن عمها
ورقة بن نوفل ، وكان قد تنصّر ، وقرأ
الكتب ، وسمع من أهل التوراة والانجيل ،
وكانت تنكر من أهل مكة ما ينكره أهل
الفطرة السليمة والأذهان المستقيمة .

Hadhrat Khadijah □ asked him about the cause, he mentioened the incident to her. She was intelligent and virtuous, she heard about the Ambiyaa and the angels, she would visit her cousin Waraqah bin Naufal, he had become a Christian and read the books, he heard from the people of the Tauraat and Injeel, he would dislike all those things from the people of Makkah that a person of a pure nature and a person of sound intelligence would dislike.

وكانت من أعرف الناس بأخلاق رسول الله ﷺ ، لمكانها منه ، وعشرتها له ، واطلاعها على السرّ والعلانية ، وقد رأت من أخلاق رسول الله ﷺ وشمائله ما يؤكد أنه الرجل المُوَفَّق المؤيّد من الله ، المصطفى من خلقه ، المرضي في سيرته وسلوكه وأن من كانت هذه أخلاقه وسيرته ، لا يخاف عليه من لمّة[1] من الشيطان ، أو أن يكون به مسّ من الجنّ ، وأن ذلك يتنافى مع ما عرفته من حكمة الله ورأفته وسننه في خلقه ، فقالت في ثقة وإيمان وفي قوة وتأكيد :

She knew the character of Rasulullaah best, on account of her position with him and on account of living with him and she was aware of his outward and inner condition, and she had seen the character of Rasulullaah and his characteristics which supported the fact that he was a person that was granted divine ability and was supported from Allaah , he was chosen from the creation, his ways were pleasing and whoever has such character and ways, he will not have fear of the touch of the devil or that this is a touch from the devil and this

negates what she knew of the wisdom of Allaah and His mercy and His ways with the creation. She said with faith, resoluteness, with strength and resolve,

«كلا ! والله ما يخزيك الله أبدا ، انك لتصل الرحم وتحمل الكلّ[٢] ، وتكسب المعدوم[٣] ، وتقري[٤] الضيف وتعين على نوائب الحق » .

“Never, by Allaah, Allaah will never disgrace you, indeed you mend ties, lift the burdens of people, earn for people, serve guests and help others in difficulty.”

In front of Waraqah Ibn Naufal

بين يدي ورقة بن نوفل

ورأت أن تستعين في ذلك بابن عمها العالم « ورقة » بن نوفل ، فانطلقت برسول الله ﷺ اليه .

Hadhrat Khadijah □ felt it better to seek help from her cousin, the scholar, Waraqah bin Naufal. She went with Rasulullaah □ to him.

وأخبر رسول الله ﷺ ورقة خبر ما
رأى ، فقال ورقة : والذي نفسي بيده انك
لنبي هذه الأمة ، ولقد جاءك الناموس الأكبر [١]
الذي جاء موسى ، وان قومك سيكذبونك ،
ويؤذونك ، ويخرجونك ، ويقاتلونك .

Rasulullaah ﷺ informed Waraqah of what he saw. Waraqah said, "By the Being Who controls my life, indeed you are the Nabi of this ummah. The Naamoos Akbar that came to Musa had come to you, and indeed your nation will belie you, and give difficulty to you, and they will expel you, and fight you."

وتعجب رسول الله ﷺ حين قال ورقة :
انهم سيخرجونك ، لأنه كان يعرف منزلته
عند قريش ، فلا ينادونه ولا يخاطبونه الا
بـ « الصادق » و بـ « الأمين » فقال متعجباً :
أو مخرجيّهم ؟ .

Rasulullaah ﷺ was surprised when Waraqah said that, "They will expel you." This is because he knew his position among the Quraysh. They would not call him and not address him

except with, ‘As Saadiq’ and ‘Al Ameen’. He said in surprise, “Will they expel me?”

قال ورقة : نعم ، لم يأت رجل قط
بمثل ما جئت به ، الا عاداه الناس وحاربوه ،
وان أدركت ذلك اليوم ، وطالت بي الحياة ،
نصرتك نصراً قويا .

وفتر الوحي زمانا ، ثم تتابع ، وبدأ
القرآن ينزل .

Waraqah said, “Yes, no person came with whatever you came with except that the people showed enmity to him and fought him and if I find that day, and my life is long I shall shall grant great assistance to you.”

Revelation did not come for some time, then it started coming continuously and the revelation of the Qur’aan began.

Hadhrat Khadijah accepts Islaam and her character

اسلام خديجة وأخلاقها

وآمنت به خديجة ، فكانت أول من آمن بالله وبرسوله ، وكانت بجواره تؤازره[1] ، وتثبّته ، وتخفف عنه ، وتهوّن عليه أمر الناس .

Hadhrat Khadijah believed in him, she was the first to believe in Allaah and His Rasul, she stayed with him and helped him and supported him, making his burden light and she made the matters of the people easy for him.

Hadhrat Ali bin Abi Taalib and Hadhrat Zayd bin Haaritha accept Islaam

اسلام علي بن أبي طالب وزيد بن حارثة

ثم أسلم علي بن أبي طالب – رضي الله عنه – وهو يومئذ ابن عشر سنين ، وكان في حجر رسول الله – ﷺ – قبل الاسلام ، أخذه من أبي طالب في أيام الضائقة[١] ، وضمّه اليه .

Ali bin Abi Taalib □ then accepted Islaam, he was a lad of ten years old at the time, he was in the care of Rasulullaah □ before Islaam. He □ took him from Abu Taalib during his difficult days and kept him □ with him □.

وأسلم زيد بن حارثة مولى رسول الله – ﷺ – وكان قد تبنّاه رسول الله – ﷺ – فكان اسلام هؤلاء شهادة أقربِ الناس اليه ، وأعرفهم به ، وبصدقه ، واخلاصه ، وحسن سيرته ، وأهلُ البيت أدرى بما فيه .

Zayd bin Haaritha □ accepted Islaam, he was the freed slave of Rasulullaah □, Rasulullaah □ had adopted him as a son.

The Islaam of these people was testimony of the closest people to him, those who knew the most about him of his truthfulness, his sincerity, his good ways and the household people know better about a person.

Hadhrat Abu Bakr bin Abi Quhaafah accepts Islaam and the honour of calling to Islaam

اسلام أبي بكر بن أبي قحافة وفضله في الدعوة الى الاسلام

وأسلم أبو بكر بن أبي قحافة ، وكانت له منزلة في قريش ، لعقله ومروءته واعتداله ، وأظهر اسلامه ، وقد كان رجلاً محبّباً سهلا ، عالماً بأنساب قريش وبأخبارها ، وكان تاجرا ، ذا خلق ومعروف ، فجعل يدعو الى الله وإلى الاسلام من وثق به من قومه ، ممن يغشاه (١) ويجلس اليه .

Abu Bakr bin Abi Quhaafa accepted Islaam, he had a position among the Quraysh for his intelligence, ways and justice. He made his Islaam apparent. He was a loving, soft person, well-acquainted with the lineage of the Quraysh and

their history, he was a trader, he had good character and ways. He began to call to Allaah and Islaam those in whom he had trust from the nation, those who would come to him and sit with him.

Nobles of the Quraysh accepting Islaam

اسلام أشراف من قريش

وأسلم بدعوته أشراف من قريش ، لهم مكانة وسؤدد ، منهم عثمان بن عفان ، وزبير بن العوام ، وعبد الرحمن بن عوف ، وسعد بن أبي وقاص ، وطلحة بن عبيد الله ، فجاء بهم الى رسول الله – ﷺ – فأسلموا .

The nobles of the Quraysh accepted Islaam through his □ invitation, they had position and leadership. Among them was Uthmaan bin Affaan □, Zubayr bin Awwaam □, Abdur Rahman bin Auf □, Sa’d bin Abi Waqqaas □, Talha bin Ubaydullaah □, they came with him to Rasulullaah □ and they accepted Islaam.

وتلاهم رجال من قريش ، لهم شرف ومكانة ، منهم أبو عبيدة بن الجراح ، والأرقم بن أبي الأرقم ، وعثمان بن مظعون ، وعبيدة بن الحارث بن المطلب ، وسعيد ابن زيد ، وخباب بن الأرت ، وعبد الله ابن مسعود ، وعمار بن ياسر ، وصهيب ، وغيرهم ، رضي الله عنهم .

Men from the Quraysh followed, they had honour and position. Among them was Abu Ubaydah bin al Jarraah , Arqam bin Abil Arqam , Uthmaan bin Maz'oon , Ubaydah bin al Haarith bin Al-Muttalib , Sa'eed bin Zayd , Khabbaab bin Arat , Abdullaah bin Mas'ood , Ammaar bin Yaasir , Suhayb , and others

ودخل الناس في الاسلام أرسالا من الرجال والنساء ، حتى فشا ذكر الاسلام بمكة وتُحدث به .

People entered into Islaam, men and women, until talk of Islaam spread in Makkah and people were speaking about it.

Open invitation on Mount Safa

الدعوة جهاراً على جبل « الصفا »

وكان رسول الله – ﷺ – يخفي أمره ، ومضى على ذلك ثلاث سنين ثم أمره الله تعالى باظهار دينه ، وقال : « فاصدع بما تؤمر ، وأعرض عن المشركين[١] » ، وقال : « وأنذر عشيرتك الأقربين ، واخفض جناحك لمن اتّبعك من المؤمنين[٢] » ، و « قل : اني أنا النذير المبين[٣] » .

Rasulullaah □ kept his matter hidden and this carried on for three years, then Allaah □ commanded him to make his call apparent. He said,

(O Muhammad □) **Clearly announce what** *(message)* **you have been commanded with and ignore the Mushrikeen** *(do not worry about their opposition because it will not be able to stop Islaam)***.**

and,

(O Rasulullaah □! First) **Warn your closest relatives** *(about the punishment due to those who reject Imaan)***.** *(When this verse was revealed, Rasulullaah □ gathered his entire tribe together and warned them about the punishment for rejecting Imaan.)*

And be humble *(kind and forgiving)* **to those Mu'mineen who follow you.**

And,

Say *(to the Kuffaar)***, "Indeed I am but a clear warner** *(All I can do is warn you about the punishment you stand to suffer for rejecting Imaan. I have no power to make you accept)***."**

فخرج – ﷺ – وصعد على جبل «الصفا»، ونادى بأعلى صوته: «يا صباحاه»، وكانت صيحة معروفة مألوفة، كلما أحسّ انسان بخطر عدوّ، يغير على بلد، أو على قبيلة، على غفلة منها نادى: «يا صباحاه»، فلم تتأخر قريش في تلبية هذا النداء، واجتمعوا اليه، بين رجل يجيء اليه، وبين رجل يبعث اليه رسوله.

Rasulullaah came out and climbed Mount Safa and called out at the top of his voice, "O people." This was a well-known call. Whenever a person had fear of an enemy that wanted to attack the city or the tribe whilst they were negligent, he would call, "O people." The Quraysh did not take long to answer this call and they

gathered. The person who could personally come, came and he who could not come, he sent a representative.

فقال رسول الله — ﷺ — : « يا بني عبد المطلب ، يا بني فهر ، يا بني كعب ! أرأيتم لو أخبرتكم أن خيلا بسفح هذا الجبل تريد أن تغير عليكم ، صدقتموني ؟ » .

Rasulullaah said, “O Banu Abdul Muttalib, O Banu Fihr, O Banu Ka’b, if I tell you that there is a cavalry behind this mountain with the intention to attack you, will you believe me?”

كان العرب واقعيين عمليين ، انهم رأوا رجلا جرّبوا عليه الصدق والأمانة والنصيحة قد وقف على جبل يرى ما أمامه ، وينظر الى ما وراءه ، وهم لا يرون إلا ما هو أمامهم ، فهداهم ذكاؤهم وانصافهم الى تصديق هذا المخبر الأمين الصادق ، فقالوا : نعم ، هنالك قال رسول الله – ﷺ – : « فإني نذير لكم بين يدي عذاب شديد » .

فسكت القوم ، ولكن أبا لهب قال : تبّاً[1] لك سائر اليوم ، أما دعوتنا الاّ لهذا ؟ .

The Arabs were practical, realistic people. They saw a person whose truthfulness and trustworthiness and well-wishing they had tested standing on a mountain, looking in front of him and looking to the back, whilst they could not see except in front of themselves, their understanding and their love of justice forced them to verify this trustworthy truthful news bearer. They said, "Yes." Rasulullaah said, "So indeed I am a warner to you of a terrible punishment." The nation fell silent but Abu Lahab said, "May you be destroyed. You call us only for this."

The nation shows their enmity and the protection of Abu Taalib

اظهار قومه العداوة له وحدب أبي طالب عليه

ولما أظهر رسول الله – ﷺ – الدعوة
للاسلام ، وصدع بالحق كما أمره الله تعالى ،
لم يبعد منه قومه ، ولم يردّوا عليه حتى ذكر
آلهتهم ، وعابها ، فلما فعل ذلك ، أعظموه
وأجمعوا خلافه وعداوته .

When Rasulullaah □ made his call to Islaam apparent and he announced the truth as Allaah □ commanded, his nation did not go far from him, they did not answer until he took the names of their idols, and he spoke ill of them. When he did this, they took it badly and agreed upon opposing him and showing enmity towards him.

وحدب على رسول الله – ﷺ – عمّه أبو طالب ، ومنعه ، وقام دونه ، ومضى رسول الله – ﷺ – في دعوتـه وصدعـه بالحق ، لا يرده عنه شيء ، ومضى أبو طالب يحدب عليه ، ويذود[1] عنه .

His uncle Abu Taalib took him under his supervision and stopped them and supported him . Rasulullaah carried on his invitation and call of truth, nothing stopped him. Abu Taalib continued his protection of him and his defence of him.

فلما طال ذلك ، مشى رجال من قريش الى أبي طالب ، فقالوا : يا أبا طالب ! ان ابن أخيك قد سبّ آلهتنا ، وعاب ديننا ، وسفّه أحلامنا ، وضلل آباءنا ، فاما أن تكفّه عنا واما أن تخلّي بيننا وبينه ، فانك على مثل ما نحن عليه ، من دين وعقيدة .

فقال لهم أبو طالب قولاً رفيقا ، وردهم رداً جميلا ، فانصرفوا عنه .

When this went on for long, the men of the Quraysh went to Abu Taalib and said, “O Abu Taalib, your nephew has sworn at our deities and he has spoken ill of our religion and he called our intelligent one fools, he said that our forefathers were astray, either you stop him from this or move away from between us. This is because you are a follower of our religion and belief.”

Abu Taalib spoke softly to them and gave good answers to them, after which they went away.

Discussion between Rasulullaah □ and Abu Taalib

بين رسول الله – ﷺ – وأبي طالب

وأكثرت قريش ذكر رسول الله – ﷺ – وحضّ بعضهم بعضاً عليه ، ومشوا الى أبي طالب مرة أخرى ، فقالوا : يا أبا طالب ! ان لك سنّاً وشرفاً ومنزلة فينا ، وقد رجوناك أن تنهى ابن أخيك ، فلم تفعل ، فإنا والله لا نصبر أكثر مما صبرنا ، على شتم آبائنا وتسفيه أحلامنا ، وعيب آلهتنا ، فاما تكفّه عنا ، أو اما أن ننازله وإياك في ذلك ، حتى يهلك أحد الفريقين .

The Quraysh spoke in abundance about Rasulullaah ﷺ, they incited each other on him. They went to Abu Taalib a second time. They said, “O Abu Taalib, indeed you are of age, and honour and position amongst us. We hoped that you would stop your nephew and you did not. By Allaah, we cannot be more patient than what we have already been, upon the swearing of our forefathers and our intelligent ones being called fools and the defects of our deities being taken out,

either you stop him from us or we shall fight you and him until one of the groups is destroyed.”

وعظم على أبي طالب فراق قومه
وعداوتهم ، ولم يطب نفساً باسلام رسول الله
ﷺ –لهم ، فبعث الى رسول الله– ﷺ – .
فقال له : يا ابن أخي ! ان قومك قد
جاؤوني ، فقالوا لي : كذا وكذا ، فأبق عليّ
وعلى نفسك ، ولا تحمّلني من الأمر ما لا أطيق .

It was very difficult for Abu Taalib to experience the separation of his nation and their enmity. His heart was not happy to hand Rasulullaah □ over to them. He called for Rasulullaah □ and said to him “O my nephew, your nation has come to me. They said to me this and this. Have mercy on me and yourself and do not place a burden that I cannot bear.”

If they place the sun in my right hand and the moon in my left hand

لو وضعوا الشمس في يميني والقمر في يساري

وظن رسول الله – ﷺ – أن أبا طالب قد اضطرب في أمره ، وضعف عن نصرته والقيام معه .

فقال : يا عم ! والله لو وضعوا الشمس في يميني والقمر في يساري ، على أن أترك هذا الأمر حتى يظهره الله أو أهلك فيه ، ما تركته .

Rasulullaah understood that Abu Taalib is very worried about this matter and he was weakening in his help and support. He said, “O uncle, by Allaah, if they place the sun in my right hand and the moon in my left hand so that I leave this work of inviting, (I shall never leave it) until either Allaah lets me prevail or I am destroyed in this path.”

واستعبر (١) رسول الله - ﷺ - فبكى ، ثم قام .

فلما ولّى ، ناداه أبو طالب ، فقال : أقبل يا ابن أخي ، فأقبل عليه رسول الله - ﷺ - فقال : اذهب يا ابن أخي ، فقل ما أحببت ، فوالله لا أسلمك لشيء أبدا .

The eyes of Rasulullaah teared, he cried and then stood up. When he turned, Abu Taalib called him and said, “Come here, o my nephew.” Rasulullaah turned to him and he said, “Go, o nephew, say what you like, by Allaah, I shall not leave you to the mercy of anyone.”

Difficulties placed upon the Muslims from the Quraysh of Makkah

تعذيب قريش للمسلمين

ومضى رسول الله - ﷺ - يدعو الى الله ، ويئست قريش منه ، ومن أبي طالب ، ونزل غضبهم على من كان أسلم من أبناء قبائلهم ، وليس لهم من يمنعهم .

Rasulullaah continued calling to Allaah , and the Quraysh became despondent of him and of Abu Taalib. They began to take out their anger upon those of their tribes who became Muslim and they did not have anyone to protect them.

فوثبت كل قبيلة على من فيهم من المسلمين ، فجعلوا يحبسونهم ، ويعذبونهم ، بالضرب ، والجوع ، والعطش ، وبرمضاء مكة اذا اشتدّ الحر .

Subsequently, every tribe clamped on the Muslims of their tribe, they imprisoned them, hit them, kept them hungry and thirsty and placed them on the hot sands of Makkah when it became very hot.

وكان بلال الحبشي – وقد أسلم – يخرجه مولاه « أمية » بن خلف ، اذا حميت الظهيرة ، فيطرحه على ظهره في بطحاء مكة ، ثم يأمر بالصخرة العظيمة ، فتوضع على صدره ، ثم يقول له : لا والله ، لا تزال هكذا حتى تموت أو تكفر بمحمد ، وتعبد اللات والعزى ، فيقول–وهو في ذلك البلاء–أحد ، أحد .

فمرّ به أبو بكر الصديق – رضي الله عنه – فأعطى أمية غلاماً أسود ، أجلد منه وأقوى ، وأخذ منه بلالا ، وأعتقه .

Bila Habshi had accepted Islaam, His master, Umayyah bin Khalaf, took him out in the severe heat and would make him lie down on the rocky land of Makkah, he would then command that a huge boulder to be placed on his chest, he would then say, “Nay, by Allaah, you will remain like this until you die or you disbelieve in Muhammad, and you worship Laat and Uzza.” He would say whilst in this difficulty, “One, One.”

Hadhrat Abu Bakr □ passed by him. He gave a black slave to Umayyah, a stronger and more powerful slave and took Bilal from him and freed him.

وكانت بنو مخزوم يخرجون بعمّار
ابن ياسر وبأبيه وأمه – وكانوا أهل بيت
اسلام – اذا حميت الظهيرة ، يعذبونهم
برمضاء[1] مكة ، فيمر بهم رسول الله
– ﷺ – ويقول : صبراً يا آل ياسر !
موعدكم الجنة ، فأما أمه فقتلوها ، وهي
تأبى الا الاسلام .

The Banu Makhzum would take Hadhrat Ammaar bin Yaasir □ with his parents, the entire household was Muslim, when it was extremely hot and would make them lie on the burning sands of Makkah and harass them. Rasulullaah □ passed by them and said, “O family of Yaasir, be patient, Jannah is promised for you.” They killed his mother because she refused to leave Islaam.

وكان مصعب بن عمير فتى مكة شبابا وجمالا وتيها ، وكانت أمه غنية كثيرة المال ، تكسوه أحسن ما يكون من الثياب .

Hadhrat Mus’ab bin Umayr was a handsome young man of Makkah. His mother was wealthy, she would make him wear the best of clothes.

وبلغ مصعب بن عمير أن رسول الله - ﷺ - يدعو الى الاسلام ، في دار «ارقم» ابن أبي الأرقم ، فدخل عليه ، فأسلم وصدّق به ، فخرج ، فكتم اسلامه خوفاً من أمه وقومه ، فكان يختلف الى رسول الله - ﷺ - سرّا ، فبصر به عثمان بن طلحة يصلي ، فأخبر أمه وقومه ، فأخذوه وحبسوه ، فلم يزل محبوسا ، حتى خرج الى أرض الحبشة في الهجرة الأولى ، ثم رجع مع المسلمين ، حين رجعوا ، فرجع متغيراً الحال قد حرج - يعنى غلظ - فكفّت أمه عنه من العذل .

News reached Hadhrat Mus'ab bin Umayr □ that Rasulullaah □ is calling to Islaam in Daar Arqam ibn Abil Arqam. He went there. He accepted Islaam and verified it and came out. He hid his Islaam out of fear for his mother and nation. He would secretly go to Rasulullaah □. Uthmaan bin Talha saw him performing

Salaah and informed his mother and his nation. They caught him and imprisoned him. He remained imprisoned until he went to Abyssinia for the first migration. He then returned with the Muslims when they returned. He returned in a changed condition, he was weak, his mother refused to take him back, in order to rebuke him.

وكان بعض المسلمين قد دخل في جوار بعض المشركين ، من أشراف قريش ورؤسائهم وكانوا يمنعونهم ، ويحمونهم ، وكان عثمان ابن مظعون قد دخل في جوار الوليد بن المغيرة ، ثم أبت غيرته ذلك ، فردّ عليه جواره ، وكان وفيّاً كريم الجوار ، وقال : قد أحببت أن لا أستجير بغير الله ، ودار بينه وبين أحد المشركين حديث أغضب المشرك ، فقام اليه ولطم عينه ، فخضّرها والوليد بن المغيرة قريب يرى ذلك ، فقال : أما والله يا ابن أخي ! ان كانت عينك عما أصابها لغنية ، لقد كنت في ذمة منيعة ، قال عثمان : بل والله ان عيني الصحيحة لفقيرة الى مثل ما أصاب أختها في الله ، واني لفي جوار من هو أعز منك وأقدر يا أبا عبد شمس ! .

Some of the Muslims went into the proteciton of some of the polytheists, from the nobles of the Quraysh and their leaders. They would protect them and stop the enemy from coming to them. Hadhrat Uthmaan bin Maz'un came under the protection of Walid bin Mughirah, then his self-honour stopped him and he returned the protection. He was a noble and trustworthy person. He said, "I do not want to take the protection of anyone but Allaah." There was once an argument between him and a polytheist. The polytheist stood up and hit him on the eye and bruised it. Walid bin Mughirah was close by, watching the entire scene. He said, "By Allaah, o my nephew, your eye should not have experienced this difficulty (if you were in my protection). You were in a high and protective protection." Hadhrat Uthmaan bin Maz'un said, "By Allaah, O Abu Abd Shams, my healthy eye is in need of what the other eye got in the love of Allaah and I am in the protection of a Being that is nobler and more powerful than you."

The Quraysh of Makkah fight Rasulullaah and give him different types of difficulties

محاربة قريش لرسول الله ﷺ وتفننهم في الايذاء

فلما لم تلق قريش نجاحاً في صرف هؤلاء الفتيان الذين أسلموا ، عن دينهم ، ولم يلن رسول الله - ﷺ - ولم يحابهم ، اشتد عليهم ذلك ، فأغروا برسول الله- ﷺ -

سفهاءهم ، فكذبوه ، وآذوه ، ورموه بالسحر والشعر ، والكهانة والجنون ، وتفنّنوا في ايذاء رسول الله –ﷺ– وذهبوا فيه كل مذهب .

وكان أشرافهم مجتمعين يوماً في الحجر ، اذ طلع عليهم رسول الله –ﷺ– ومر بهم طائفاً بالبيت ، فغمزوه ببعض القول ، وعادوا بذلك ثلاث مرات ، فوقف ثم قال : أتسمعون يا معشر قريش ، أما والذي نفسي بيده ، لقد جئتكم بالذبح ، فأسكت القوم ، فلا حراك بهم ، وصاروا يلاطفونه بالقول .

When the Quraysh were not successful in turning these youth away from their Deen and Rasulullaah did not soften and he did not show friendship, it became harder upon them, they incited the fools against Rasulullaah . They belied him, they gave difficulty to him, they accused him of black magic and poetry, they accused him of being a fortune teller and being mad, they gave various types of difficulty to Rasulullaah and they tested him in every way.

One day, their nobles were gathered in the Hateem when Rasulullaah □ came to them, he passed them whilst making Tawaaf of the Ka'bah. One person spoke ill towards him and he repeated this thrice. He stood up and said, "O group of Quraysh, are you listening, by the Being Who controls my life, I have brought a message of grief to you." They fell silent and they did not move, they began to speak softly amongst themselves.

فلما كان من الغد ، وهم في مقامهم ،
طلع عليهم رسول الله – ﷺ – فوثبوا اليه
وثبة رجل واحد ، وأحاطوا به ، وأخذ رجل
منهم بمجمع ردائه ، فقام أبو بكر –رضي
الله عنه – دونه وهو يبكي ويقول : أتقتلون
رجلا أن يقول : ربي الله ؟ ! فانصرفوا عنه ،
ورجع أبو بكر يومئذ ، وقد صدعوا فرق
رأسه ، وقد جرّوه بلحيته .

The next day, they were in the same place as before when Rasulullaah □ came to them. They jumped on him like a single body and surrounded him. One of them caught his cloak, at the place where it is tied. Abu Bakr □ stood up and came in front. He was crying and saying, "Do you kill a person who says "my Rabb is Allaah"?" All of them turned

away at this. Abu Bakr □ returned that day in the state where the disbelievers had bruised his head and pulled his beard.

وخرج رسول الله – ﷺ – يوماً فلم
يلقه أحد من الناس ، إلاّ كذبه وآذاه ، لا حر
ولا عبد ، فرجع رسول الله – ﷺ – الى
منزله ، فتدثر[١] من شدة ما أصابه ، فأنزل
الله تعالى عليه :
« يا أيها المدّثّر قم فأنذر » .

One day Rasulullaah □ came out and he did not meet anyone, except that they belied him and gave difficulty to him, whether it was a slave or a free person. Rasulullaah □ returned to his house. He covered himself in a blanket and lied down because of the difficulty that came to him. Upon this, Allaah □ revealed the verses, “O one wrapped in a blanket, stand and warn.”

What did the disbelievers of the Quraysh do to Abu Bakr □?

ما فعل كفار قريش بأبي بكر ؟ !

وقام أبو بكر يوماً في الناس ، يدعو الى الله وإلى رسوله ، وثار المشركون على أبي بكر ، فوطىء ، وضرب ضرباً شديدا ، وجعل عقبة بن ربيعة يضربه بنعلين مخصوفتين[1] يحرّفهما لوجهه حتى ما يعرف وجهه من أنفه .

One day, Abu Bakr stood up amongst the people, calling to Allaah and His Rasul and the polytheists jumped on Abu Bakr and trampled him and hit him severely. Uqbah bin Rabi'ah hit him using his double-soled shoe on the face to such an extent that his face could not be discerned from his nose.

وحملت بنو تيم أبا بكر ، وهم لا يشكون في موته ، وتكلم آخر النهار فقال : ما فعل رسول الله – ﷺ – فمسوا منه بألسنتهم ، وعذلوه ، ودنت منه أم جميل ، وهي ممن أسلم ، فسألها عن رسول الله – ﷺ – فقالت : سالم صالح قال : فان لله عليّ ألاّ أذوق طعاماً ولا أشرب شراباً أو آتي رسول الله – ﷺ – فأمهلتا حتى اذا هدأت الرجل وسكن الناس خرجتا به يتكىء عليهما حتى أدخلتاه على رسول الله – ﷺ – ، ورقّ له رسول الله – ﷺ – رقة شديدة ، فدعا رسول الله – ﷺ – لأمه ، ودعاها الى الله ، فأسلمت .

Banu Taym picked Abu Bakr up, they did not doubt that he had passed away, he did not speak until the end of the day. (The first thing) he said, "What happened to Rasulullaah ?" people began to scold him and reprimand him. Umm Jameel

came close to him, she was amongst those that accepted Islaam. He asked her about Rasulullaah . She said, “He is safe and secure.” He said, “By Allaah, I shall not taste any food and I shall not drink anything until I go to Rasulullaah . They put the matter off until the sound of the footsteps of the people became silent, they came out, he was taking support on these two women until they brought him to Rasulullaah . Rasulullaah softened for him greatly and Rasulullaah made Du’aa’ for his mother and called her to Islaam and she accepted Islaam.

The worry and concern of the Quraysh regarding the characteristic of Rasulullaah

احتيار قريش في وصف رسول الله ﷺ

وحارت قريش في أمْر رسول الله – ﷺ – بماذا يصفونه ، وكيف يحولون بينه ، وبين من يقصده ، أو يستمع اليه ، من الوافدين من بعيد ، واجتمعوا الى الوليد ابن المغيرة –وكان ذا سن فيهم ، وقد حضر الموسم – فقال لهم : يا معشر قريش ! انه قد حضر هذا الموسم ، وان وفود العرب ستقدم عليكم فيه ، وقد سمعوا بأمر صاحبكم هذا ، فأجمعوا فيه رأياً واحدا ، ولا تختلفوا فيكذب بعضكم بعضا ، ويردَ قولكم بعضه بعضا ، ودار بينهم حديث طويل وأُخذ وردّ .

The Quraysh were worried about what to use to describe Rasulullaah and how they could come between him and what he intended. They gathered by Walid bin Mughirah, he was the eldest among them when the Hajj

season had arrived. They said to him, “O group of Quraysh, indeed the Hajj season has arrived, indeed the delegations of the Arabs will soon come to you, and they would have heard about your companion. So, agree upon one view and do not differ and belie each other, it should not be that the view of one contradicts the view of another. They carried on this discussion for long and continued debating.

ولم يرض الوليد بما عرضوه ، ونقضه ، فرجعوا اليه ، وقالوا : فما تقول يا أبا عبد شمس ؟ ، قال : ان أقرب القول فيه : لأن تقولوا : ساحر جاء بسحر ، يفرق به بين المرء وأبيه ، وبين المرء وأخيه ، والمرء وزوجته ، وبين المرء وعشيرته .

Walid bin Mughirah was not happy with what they proposed and he differed with them. They returned from him. They said, “What do you say, O Abu Abd Shams?” he said, “The most appropriate thing to say regarding him is that you should say, “He is a magician that has come with magic, causing a person to separate from his father, separation between a person and his brother and between husband and wife and between a person and his family.”

فتفرقوا عنه بذلك ، فجعلوا يجلسون بسبيل الناس ، حين قدموا الموسم ، لا يمر أحد إلاّ حذّروه إياه ، وذكروا له أمره .

They separated upon this, they sat in the roads of the people when the Hajj season arrived, no-one passed them except that they warned him of this and mentioned Rasulullaah .

The hard heartedness of the Quraysh in giving difficulty to Rasulullaah and their severity in it

قسوة قريش في ايذاء رسول الله – ﷺ – ومبالغتهم في ذلك

وتفنّن قريش ، وقسوا في إيذاء رسول الله – ﷺ – فلم يرعوا فيه قرابة ولا رحما ، وتخطّوا حدود الانسانية .

The Quraysh came up with new ways of harming Rasulullaah and they were hard-hearted, they did not consider relations or ties, they went beyond the limits of humanity.

فبينا النبي – ﷺ – ساجد – ذات يوم –
في المسجد ، وحوله ناس من قريش ، اذ
جاء عقبة بن أبي معيط بسلا [١] جزور ،
فقذفه على ظهر النبي – ﷺ – فلم يرفع
رأسه ، فجاءت ابنته « فاطمة » – عليها السلام –
فأخذته من ظهره ، ودعت على من صنع هذا ،
ودعا عليهم النبي – ﷺ – .

One day, Rasulullaah □ was in prostration in the Masjid and there were people of the Quraysh around him when Uqbah bin Abi Mu’eet came with the womb of a camel and he threw it on the back of Rasulullaah □. He did not lift his head. **He daughter Faatimah □ came and took it from his back and she made du’aa’ of misfortune for the one that did this and Rasulullaah □ made du’aa’ of misfortune.**

وبينا هو – ﷺ – يصلي في حجر الكعبة ، اذ أقبل عقبة بن أبي معيط ، فوضع ثوبه في عنقه ، فخنقه خنقاً شديدا ، فأخذ أبو بكر بمنكبه ، ودفعه عن النبي ﷺ ، وقال : أتقتلون رجلا أن يقول : ربي الله ؟ ! .

Once when Rasulullaah □ was performing Salaah in the Hateem at the Ka’bah, Uqbah bin Abi Mu’eet came and placed his cloth around Nabi’s neck and throttled him □ severely. Abu Bakr □ took him by the shoulders and pushed him away from Rasulullaah □ and said, **“Do you kill a man because he says, “My Rabb is Allaah.”?”**

Hamzah bin Abdul Muttalib □ accepts Islaam

اسلام حمزة بن عبد المطلب رضي الله عنه

ومر أبو جهل برسول الله - ﷺ - ذات يوم ، عند الصفا ، فآذاه وشتمه ، فلم يكلمه رسول الله - ﷺ - فانصرف عنه .

ولم يلبث حمزة بن عبد المطلب أن أقبل متوشحاً [1] قوسه ، راجعاً من قنص له ، وكان أعزّ فتى في قريش ، وأشد شكيمةً [2] ، فأخبرته مولاة عبد الله بن جدعان بما جرى لرسول الله - ﷺ - فاحتمل حمزة الغضب ، ودخل المسجد ورأى أبا جهل جالساً في القوم ، فأقبل نحوه ، حتى اذا قام على رأسه ، رفع القوس فضربه بها ، فشجّه شجة منكرة ، ثم قال : أتشتمه وأنا على دينه ؟ أقول ما يقول ، فسكت أبو جهل ، وأسلم حمزة ، وعز ذلك على قريش ، لمكانته وشجاعته .

One day, Abu Jahal passed by Rasulullaah at Safa. He caused difficulty to him and swore at him. Rasulullaah did not tell him anything, he turned away. It was not long before Hamzah bin Abdul Muttalib came with his bow hanging, he was returning from hunting, he was the most respected person among the Quraysh, the was the most unyielding amongst them. The slave-girl of Abdullaah bin Jad'aan informed him of what happened with Rasulullaah . Anger overcame Hamzah. He came to the Masjid and saw Abu Jahal sitting with his people. He turned to him and came and stood at his head, he lifted his bow and hit him using it. He dealt him an open wound. He then said, "You swear him when I am on his Deen? I say what he says." Abu Jahal fell silent. Hamzah accepted Islaam. This was difficult upon the Quraysh because of his position and his bravery.

Discussion between Rasulullaah and Utbah

ما دار بين عتبة
وبين رسول الله صلى الله عليه وسلم

ولما رأت قريش أن أصحاب رسول الله – ﷺ –يزيدون ويكثرون ، استأذن عتبة ابن ربيعة قريشا ، أن يأتي رسول الله – ﷺ – فيكلمه ويعرض عليه أمورا ، لعله يقبل بعضها ، فيعطونها ، ويكف عنهم ، وأذنت له قريش ، واستخلفته .

When the Quraysh saw the companions of Rasulullaah increasing, Utbah bin Rabi'ah sought permission from the Quraysh to go to Rasulullaah and speak to him. To put a few matters before him. This was so that he might accept some of them, they should all get together and give him and he will stop from them. The Quraysh permitted him and made him their representative.

وجاء عتبة رسول الله – ﷺ – فجلس اليه ، وقال : يا ابن أخي ! انك منا حيث قد علمت ، وانك قد أتيت قومك بأمر عظيم ، فرقت به جماعتهم ، وسفّهت به أحلامهم ، وعبْت به آلهتهم ودينهم ، وكفّرت به من مضى من آبائهم ، فاسمع مني أعرض عليك أموراً تنظر فيها ، لعلك تقبل منها بعضها .

فقال رسول الله – ﷺ – : قل يا أبا الوليد ! اسمع .

Utbah came to Rasulullaah and sat by him. He said, “O nephew, you hold a position amongst us which you know, and indeed you have come to your nation with a great matter. Their group has been disunited because of it, their intelligent ones have been made fools because of it, and their deities and religion’s faults have been pointed out. Their forefathers that have passsed have been termed disbelievers. Listen to me, I shall present something to you, look into it, you could probably accept some of them.”

Rasulullaah said, “Speak, O Abu Walid, I am listening,

قال يا ابن أخي : ان كنت انما تريد بما جئت به من هذا الأمر مالا ، جمعنا لك من أموالنا حتى تكون أكثرنا مالا ، وان كنت تريد به شرفا ، سوّدناك علينا ، حتى لا نقطع أمراً دونك ، وان كنت تريد به مُلكا ، ملكناك علينا ، وان كان هذا الذي يأتيك رئيًا (١) ، تراه لا تستطيع ردّه عن نفسك ، طلبنا لك أطبّاء ، وبذلنا فيه أموالنا حتى نبرئك منه .

He said, "O nephew, if you want wealth through this matter, we shall gather our wealth for you until you become the most wealthy, if you want by this matter honour, we shall make you our leader, to such an extent that no decision will be passed without you, if you want kingdom by this matter, we shall make you our king, if this matter that has come to you is because of the affliction of the Jinn which you see and do not have the ability to push away from yourself, we shall seek doctors for you and we shall spend our wealth until you are cured from it."

فلما فرغ عتبة ، قال له رسول الله
– ﷺ – أقد فرغت يا أبا الوليد ؟
قال : نعم .
قال : فاسمع منّي .
قال : افعل .
فقرأ رسول الله – ﷺ – آيات من سورة
« فصّلت » الى السجدة ، فلما سمع عنه
عتبة ، أنصت لها ، وألقى يديه خلف ظهره ،
معتمداً عليها ، يسمع منه ، فلما انتهى رسول الله
– ﷺ – الى السجدة منها ، سجد ، ثم قال :
« قد سمعت يا أبا الوليد ما سمعت ،
فأنت وذاك » .

When Utbah completed, Rasulullaah ﷺ said to him, “Have you finished O Abu Walid?” He said, ”Yes.” He ﷺ said, “Listen to me.” He said, “Carry on.” Rasulullaah ﷺ recited to him the verses of Surah Fussilat until the Sajdah. When Utbah heard from him, he became silent

and put his hands behind his back, resting on them, listening. When Rasulullaah completed until the Sajdah, he prostrated and then said, “I heard what you said O Abul Walid, now you know and you know your matter.”

فقام عتبة الى أصحابه ، فقال بعضهم لبعض : نحلف بالله لقد جاءكم أبو الوليد بغير الوجه الذي ذهب به ، فلما جلس اليهم ، قالوا : ما وراءك يا أبا الوليد ؟ ! ، قال : ورائي أني قد سمعت قولا والله ما سمعت مثله قط ، والله ما هو بالشعر ، ولا بالسحر ، ولا بالكهانة ، يا معشر قريش ! أطيعوني ، وخلّوا بين هذا الرجل وبين ما هو فيه ، فاعتذلوه ، قالوا : سحرك والله يا أبا الوليد بلسانه ، قال هذا رأيي فيه ، فاصنعوا ما بدا لكم .

Utbah got up to go to his companions. Some of them said to the others, “We take an oath in the name of Allaah, Abul

Walid is coming to you in a different state, as compared to what he was in when he went." When he sat by them, they said, "What happened, O Abul Walid?" he said, "My view is that I heard a speech, by Allaah, I have never heard the like of it, by Allaah, it is not poetry, it is not magic, it is not soothsaying, O group of Quraysh, obey me, leave this man and whatever he is in, leave him." They said, "He has done magic on you, by Allaah, O Abul Walid, with his tongue." He said, "This is my opinion about him. Do whatever you want."

Migration of the Muslims to Abyssinia

هجرة المسلمين الى الحبشة :

ولما رأى رسول الله – ﷺ – ما يصيب أصحابه من البلاء ، وأنه لا يقدر على أن يمنعهم ، قال لهم : لو خرجتم الى أرض الحبشة ، فان بها ملكا ، لا يظلم عنده أحد ، وهي أرض صدق ، حتى يجعل الله لكم فَرَجاً مما أنتم فيه .

When Rasulullaah saw what his companions had experienced of the calamities and he did not have the ability to stop it, he said to them, "If you go to the land of Abyssinia, there is a king there, no one is oppressed by him. It is the land

of the pious, until Allaah creates a way for you, from that which you are in.”

فخرجت عند ذلك جماعة من المسلمين الى أرض الحبشة ، فكانت أول هجرة في الاسلام وكانوا عشرة رجال ، أمّروا عليهم عثمان بن مظعون – رضي الله عنه – .

Upon this, a group of Muslims left for the land of Abyssinia, it was the first migration in Islaam. there were ten men, the leader over them was Hadhrat Uthman bin Maz’oon

ثم خرج جعفر بن أبي طالب ، وتتابع المسلمون ، حتى اجتمعوا بأرض الحبشة ، منهم من خرج بأهله ، ومنهم من خرج بنفسه ، وكان جميع من هاجر إلى أرض الحبشة ثلاثة وثمانين رجلا .

Then Hadhrat Ja’far bin Abi Taalib and the Muslims followed until they gathered in the land of Abyssinia, some of them had left with their families and some were on their own. The total number of migrants was eighty-three men.

The Quraysh follow the Muslims

تعقّب قريش للمسلمين :

ولما رأت قريش أن هؤلاء قد أمنوا واطمأنوا بأرض الحبشة ، بعثوا عبدالله بن أبي ربيعة وعمرو بن العاص بن وائل ، وجمعوا لهما هدايا للنجاشي ولبطارقته [1] ، مما يُسْتَطرف[2] من متاع مكة ، وقدما على

النجاشي ، وقد استمالا البطارقة ، وأرضياهم بهداياهم وتكلما في مجلس الملك ، فقالا : انه لجأ الى بلد الملك منا غلمان سفهاء ، فارقوا دين قومهم ، ولم يدخلوا في دينكم ، وجاؤوا بدين مبتدع ، لا نعرفه نحن ولا أنتم ، وقد بَعَثَنا إليك أشراف قومهم ، من آبائهم وأعمامهم وعشائرهم ، لتردّوهم اليهم ، فهم أبصر بهم ، وأقرب اليهم ، وقالت البطارقة حوله : صدقا أيها الملك ، فأسلمهم إليهما .

When the Quraysh saw that the believers are at peace in the land of Abyssinia, they sent Abdullaah bin Abi Rabi'ah and Amr bin Aas bin Waa'il. They gathered gifts for them for Najashi and the Patriarchs, that which was valuable of the goods of Makkah. They presented it to Najashi and they tried to seduce the Patriarchs. They pleased them with their gifts and spoke to them in the gathering of the king. They said, "Indeed some foolish youth have come to the country of the king, they have left the religion of their nation and they have not entered your religion, they have come with a new religion,

we do not recognize it, nor do you. The nobles of our nation sent us to you, from their fathers, uncles and families, so that you can return them. They will see to them in a better way, they are closer to them. The Patriarch said, “O king, they have spoken the truth. Hand them over.”

فغضب النجاشي ، وأبى أن يقبل كلامهم ،
ويسلم من لجأ إليه وإلى بلاده ، وحلف بالله ،
وأرسل إلى المسلمين فدعاهم ، ودعا
أساقفتهم (١) ، وقال للمسلمين : ما هذا
الدين الذي قد فارقتم فيه قومكم ؟ ولم
تدخلوا في ديني ولا دين أحد من هذه الملل ؟ .

Najashi became angry and refused to accept their talk and refused to hand them over, those who sought refuge by him and his country. He took an oath in the name of Allaah and called for the Muslims. He called the Christian priests and said to the Muslims, “What is this religion that you have adopted, separate from your nation? And you have not entered my religion or any of these religions?”

Hadhrat Ja’far bin Abi Taalib □ draws a picture of the era of ignorance and he introduces Islaam

تصوير جعفر بن أبي طالب للجاهلية ، وتعريفه بالاسلام :

وقام جعفر بن أبي طالب –وهو ابن عمّ رسول الله– ﷺ –فقال له :

« أيها الملك ! كنا قوماً أهل جاهلية ، نعبد الأصنام ، ونأكل الميتة ، ونأتي الفواحش ، ونقطع الأرحام ، ونسيء الجوار ، ويأكل القويّ منا الضعيف ، فكنا على ذلك ، حتى بعث الله إلينا رسولاً منا ، نعرف نسَبه وصدقه وأمانته وعفافه ، فدعانا إلى الله لنوحّده ونعبده ، ونخلع ما كنا نعبد نحن وآباؤنا من دونه من الحجارة والأوثان ، وأمرنا بصدق الحديث ، وأداء الأمانة ، وصلة الرحم ، وحسن الجوار ، والكف عن المحارم والدماء ،

Hadhrat Ja'far bin Abi Taalib stood up, he was the cousin of Rasulullaah . He said, "O king, we were an ignorant

nation, we would worship idols and eat carrion, we would be engaged in lewd acts and cut off relations, we would treat our neighbours badly. The strong among us would eat the weak. We were in this condition until Allaah sent a Rasul amongst us from among us, we know his lineage and his truthfulness and his trustworthiness and his purity. He called us to Allaah, so that we may believe in His unity and worship Him and so that we separate from that which we and our forefathers would worship but Him, from stones and idols. He commanded us with truthful speech and fulfilling of trusts and mending of ties and being good to one's neighbours and to stop from forbidden actions and spilling blood.

ونهانا عن الفواحش وقول الزور ، وأكل مال اليتيم ، وقذف المحصنات ، وأمرنا أن نعبد الله وحده ، لا نشرك به شيئا ، وأمرنا بالصلاة والزكاة والصيام ، — فعدّد عليه أمور الاسلام — فصدقناه وآمنا به ، واتبعناه على ما جاء به من الله ، فعبدنا الله وحده ، فلم نشرك به شيئا ، وحرمنا ما حرم علينا ، وأحللنا ما أحلّ لنا ، فعدا علينا قومنا ، فعذّبونا ، وفتنونا عن ديننا ، ليردّونا إلى عبادة الأوثان من عبادة الله تعالى ، وأن نستحل ما كنا نستحل « من الخبائث » .

He forbade us from lewd acts and lying and eating the wealth of the orphan, and from accusing chaste women. He commanded us to worship One Allaah, not ascribing partners to Him and he commanded us to perform Salaah, give Zakaat and to fast. He counted a few teachings of Islaam. We believed him and brought faith in him and we followed that which he brought from Allaah. We worshipped One Allaah, not ascribing any partner to Him. We took as forbidden that

which he forbade upon us, and we took as permitted what he permitted for us. Our nation oppressed us, they harmed us and placed us into trials with regards to our religion so that we may return to the worship of idols from the worship of Allaah and so that we may permit whatever we said was forbidden.

«فلما قهرونا ، وظلمونا ، وضيقوا علينا ، وحالوا بيننا وبين ديننا ، خرجنا إلى بلادك ، واخترناك على من سواك ، ورغبنا في جوارك ، ورجونا أن لا نُظْلَم عندك أيها الملك !»

وسمع النجاشي كل ذلك في هدوء ووقار ، ثم قال : هل معك ما جاء به صاحبكم عن الله من شيء ؟ .

قال جعفر : نعم .

قال النجاشي : فاقرأه عليّ .

When they troubled us and oppressed us and made it difficult upon us and came between us and our religion, we came to your country. We chose you over those besides you, we preferred your neighbourhood and we hoped that we will not be oppressed by you, o king.

Najashi heard all this in peace and contentment. He then said, “Do you have anything with you that your companion brought from Allaah?”

Hadhrat Ja’far □ said, “Yes.” Najashi said, “Read it to me.”

فقرأ جعفر صدراً من سورة مريم ،
فبكى النجاشي ، حتى اخضلّت (١) لحيته ،
وبكى أساقفته حتى أخضلوا (١) مصاحفهم .

Hadhrat Ja’far □ recited the beginning verses of Surah Maryam. Najashi cried until his beard became wet and his Patriarchs cried until their books became wet.

Failure of the delegation of the Quraysh

خيبة وفد قريش :

ثم قال النجاشي : إن هذا والذي جاء به عيسى ، يخرج من مشكاة واحدة ، ثم أقبل على رسولَيْ قريش ، فقال : انطلقا ، فلا والله لا أسلمهم إليكم .

وغدا عمرو بن العاص على النجاشي من الغد ، وقال له : أيها الملك ! إنهم ليقولون في عيسى بن مريم قولاً عظيما ، فأقبل الملك على المسلمين ، فقال : ماذا تقولون في عيسى بن مريم ؟

Najashi then said, “Indeed this and whatever Isa came with, they come from the same lamp.” He then turned to the emissaries of the Quraysh and said, “Go, by Allaah, I shall never hand them over to you.”

The next day, Amr bin Aas came to Najashi and said to him, “O king, indeed they say some grave things about Isa bin Maryam.” The king turned to the Muslims and said, “What do you say about Isa bin Maryam?”

قال جعفر بن أبي طالب : نقول فيه ما جاء به نبينا — ﷺ — : هو عبد الله ، ورسوله ، وروحه ، وكلمته ، ألقاها الى مريم العذراء [1] البتول [2] ، فضرب النجاشي بيده إلى الأرض ، فأخذ منها عوداً ، ثم قال : والله ما زاد عيسى بن مريم على ما قلت مقدارَ هذا العودِ .

ورد المسلمين رداً كريما ، وأمّنهم ، وخرجا من عنده مقبوحَيْن .

Hadhrat Ja'far bin Abi Taalib said, "We say whatever our Nabi has brought regarding him, he is the servant of Allaah and His Rasul, His soul and word that He placed in the virgin and pure Maryam ." Najashi hit his hand on the ground and picked up a twig and then said, "By Allaah, Isa bin Maryam did not increase over what you said more than this twig." He then sent the Muslims off with honour and he gave them safety and these two emissaries left as failures.

Hadhrat Umar bin Khattaab accepts Islaam

إسلام عمر بن الخطاب :

وأيّد الله الاسلام والمسلمين ، بإسلام عمر بن الخطاب العدويّ القرشيّ ، وكان رجلاً مهيباً ، ذا قوه وشكيمة ، وكان رسول الله - ﷺ - حريصاً على إسلامه ، يدعو الله لذلك .

وكان من خبر إسلامه أن أخته «فاطمة» بنت الخطاب أسلمت ، وأسلم بعلها سعيد بن زيد ، وكانا يخفيان إسلامهما ، من عمر ، لهيبته وشدته على الإسلام والمسلمين ، وكان خباب بن الأرت يختلف إلى فاطمة ، يقرئها القرآن .

Allaah helped Islaam and the Muslims with the Islaam of Hadhrat Umar bin Al-Khattaab Al-Adawi Al-Qurashi . He was a man of awe, powerful, strong. Rasulullaah was greatly desirous of him accepting Islaam. He made du'aa' to Allaah for this.

The story of his accepting Islaam is that his sister Faatimah bint Al-Khattaab □ had accepted Islaam. Her husband, Sa’eed bin Zayd had accepted Islaam. They hid their Islaam from Umar out of fear for him and his harshness against Islaam and the Muslims. Khabbaab bin Arat □ would come to Faatimah, teaching her the Qur’aan.

فخرج عمر يوماً متوشّحاً سيفه ، يريد
رسول الله –ﷺ– ورهطاً من أصحابه ،
قد ذُكِرَ له أنهم اجتمعوا في بيت عند الصفا ،
فلقيه نُعيم بن عبد الله –وهو من قومه بني عدي ،
وكان قد أسلم– فقال له أين تريد يا عمر ؟ ،
قال : أريد محمداً هذا الصابيء ، الذي فرّق
أمر قريش ، وسفّه أحلامها ، وعاب دينها ،
وسبّ آلهتها ، فأقتله .

فقال له نعيم : لقد غرّتك نفسك يا عمر !
أفلا ترجع إلى أهل بيتك فتقيم أمرهم ؟ ،
قال عمر : وأي أهل بيتي ؟ .

One day Umar □ came out with his sword hanging from his neck, looking for Rasulullaah □ and his companions. It was told him that they had gathered at a house at Safa. He met with Nu’aym bin Abdullaah, he was from his tribe, the Banu Adi. He had accepted Islaam. He said, “Where are you going, O Umar?” he said, “I intend Muhammad, this person who has abandoned his religion, he who has divided the Quraysh and made our intelligent ones fools and has picked out faults with our religion and has sworn at our deities, I want to kill him.”

Nu’aym said to him, “You have deceived yourself O Umar, shall you not return to your household and set their matters straight?” Umar □ said, “Which of my household?”

قال : ختنك وابن عمك سعيد بن زيد وأختك فاطمة بنت الخطّاب ، فقد والله أسلما ، وتابعا محمداً على دينه ، فعليك بهما .

ورجع عمر عامداً إلى أخته وختنه ، وعندهما خباب بن الأَرَتّ ، معه صحيفة ، فيها «طه» يقرئهما إيّاها ، فلما سمعوا حسّ عمر ، تغيّب خباب في مخدع [1] لهم ، وأخذت فاطمة الصحيفة ، وجعلتها تحت فخذها ، وقد سمع عمر حين دنا إلى البيت قراءةَ خبابٍ ، فلما دخل ، قال : ما هذه الهينمة [1] ؟ ، قالا له ما سمعت شيئا ، قال : بلى والله لقد أخبرت أنكما تابعتما محمداً على دينه .

"Your brother in law and cousin Sa'eed bin Zayd and your sister Faatimah bint Al-Khattaab, by Allaah, they have become Muslim and have followed Muhammad in his Deen. First see to them." Umar turned to his sister and brother in law. Khabbab bin Arat was by them, there were scrolls with

them, of Surah Taha. He was teaching it to them. When they heard the footsteps of Umar, they hid Khabbab in a small inner room and Faatimah took the scrolls. She put it beneath her thigh. Umar □ had heard the recitation of Khabbab when he came closer to the house. When he entered, he said, “What is this murmuring?” they said, “We did not hear anything?” he said, “Indeed, by Allaah, I have been informed that you follow Muhammad in his Deen.”

وبطش عمر بختنه سعيد بن زيد ،
فقامت إليه أخته فاطمة ، لتكفه عن زوجها ،
فضربها فشجّها .
فلما فعل ذلك ، قالت له أخته وختنه :
نعم قد أسْلَمْنا وآمنا بالله ورسوله ، فاصنع
ما بدا لك .

Umar □ caught his brother in law Saeed bin Zayd □ and began hitting him, his sister Faatimah □ stood up to him, to stop him from her husband, so he hit her and wounded her.

When he did this, his sister and brother in law told him, “Yes, we have become Muslims and we believe in Allaah and His Rasul, do whatever you want.”

ولما رأى عمر ما بأخته من الدم ، ندم على ما صنع ، وتوقّف ، وقال لأخته : أعطيني هذه الصحيفة التي سمعتكم تقرأونها آنفاً ، أنظر ما هذا الذي جاء به محمد ، وكان عمر قارئاً ، فلما قال ذلك ، قالت له أخته : إنا نخشاك عليها ، قال لا تخافي ، وحلف لها بآلهته ، فلما قال ذلك ، طمعت في إسلامه ، فقالت له : يا أخي ! إنك نجس على شركك . وإنه لا يمسها إلاّ الطاهر .

When Umar saw his sister bleeding, he regretted what he had done and he stopped. He said to his sister, “Give me the scrolls that I heard you reading just now. I want to see what Muhammad has come with.” Umar was literate. When he said this, his sister told him, “We have fear regarding you over it.” he said, “Do not fear.” He took an oath in the name of his deities. When he said this, they had hope in his Islaam. She said to him, “O brother, indeed you are impure upon your polytheism, and indeed only a pure person can touch it.”

فقام عمر فاغتسل ، فأعطَتْه الصحيفةَ ، وفيها « طه » فلما قرأ منها صدراً ، قال : ما أحسن هذا الكلامَ وأكرمه ! .

فلما سمع ذلك خباب ، خرج إليه ، وقال له : يا عمر ! والله ، إني لأرجو أن يكون الله قد خصّك بدعوة نبيِّه ، فإني سمعته أمس ، وهو يقول : اللهم أيِّد الإسلام بأبي الحكم بن هشام (يعني أبا جهل) أو بعمر ابن الخطاب ، فاللّهَ ، اللّهَ يا عمر .

Umar stood up and had a bath. She gave him the scrolls. On it was Surah Taha. When he read the first few verses, he said, “How good and noble these words are!”

When Khabbab heard this, he came out and said, “O Umar, by Allaah, indeed I have hope that Allaah chose you through the du’aa’ of His Nabi . I heard him yesterday saying, “O Allaah, stregthen Islaam with Abul Hakam bin Hishaam (Abu Jahal) or Umar bin Al-Khattaab, fear Allaah, Allaah, O Umar.”

عند ذلك قال له عمر : فدُلَّني يا خباب
على محمد ، حتى آتيه فأسلم ، وقال خباب :
هو في بيت عند الصفا ، معه نفر من أصحابه ،
فأخذ عمر سيفه ، فتوشّحه ، ثم عمد إلى
رسول الله — ﷺ — وأصحابه ، فضرب عليهم
الباب ، فلما سمعوا صوته ، قام رجل من
أصحاب رسول الله — ﷺ — فنظر من خِلَل
الباب ، فرآه متوشحاً السيفَ ، فرجع إلى
رسول الله — ﷺ — وهو فَزِعٌ ، فقال : يا
رسول الله ! هذا عمر بن الخطاب ، متوشحاً
السيف فقال حمزة بن عبد المطلب : فأذن له ،
فان كان جاء يريد خيراً بذلناه له ، وإن كان
جاء يريد شراً قتلناه بسيفه ، فقال رسول
الله — ﷺ — ائذن له ، فأذن له الرجل .

Upon this, Umar said, “O Khabbab, show me where is Muhammad, I can go to him and accept Islaam.”

Khabbab said, “He is in a house at Safa, with a group of companions.” Umar □ took his sword, tied it, then headed for Rasulullaah □ and his companions. He knocked the door. When they heard his voice, one of the companions of Rasulullaah □ stood up, and saw from in between the door, he saw a person standing with a hanging sword. He returned worried to Rasulullaah □. He said, “O Rasulullaah, this is Umar bin Al-Khattaab, he has a hanging sword.” Hamzah bin Abdul Muttalib □ said, “Permit him, if he comes with an intention of good, it is good and if he has come with a bad intention, we shall kill him with his sword.” Rasulullaah □ said, “Permit him.” The man permitted him to enter.

ونهض إليه رسول الله - ﷺ - حتى لقيه في الحجرة ، فأخذ حجزته [1] ، أو بمجمع ردائه ، ثم جبذه به جبذة شديدة ، وقال ما جاء بك يا ابن الخطاب ؟ فوالله ما أرى أن تنتهي حتى يُنزل الله بك قارعة ، فقال عمر : يا رسول الله ! جئتك لأؤمن بالله ، وبرسوله ، وبما جاء من عند الله .

قال : فكبّر رسول الله - ﷺ - تكبيرة عرف منها أهل البيت من أصحاب رسول الله - ﷺ - أن عمر قد أسلم .

Rasulullaah stood up and met him in the room, he took him by his garment, or at the place where he ties his cloak, then he pulled him hard. He said, "What have you come with O ibn Al-Khattaab? By Allaah, I do not see you leaving your polytheism until Allaah sends an evil punishment on you." Umar said, "O Rasul of Allaah, I have come to you to believe in Allaah and His Rasul and in that which has come from Allaah."

He said the Takbeer aloud, the people in the house from the companions of Rasulullaah realised that Umar had accepted Islaam.

وعزّ المسلمون في أنفسهم ، حينما أسلم عمر ، وقد أسلم حمزة من قبل .

وأعلن عمر إسلامه ، وشاع ذلك في قريش ، وقاتلوه وقاتلهم ، حتى يئسوا منه .

The Muslims felt strong in themselves when Umar accepted Islaam, and Hamzah had accepted Islaam just before this. Umar announced his Islaam and he spread this news amongst the Quraysh, they fought him and he fought them until they were despondent.

The Quraysh cut off relations and turn away from the Banu Hashim

مقاطعة قريش لبني هاشم والإضراب عنهم :

وجعل الاسلام يفشوا في القبائل ، فاجتمعت قريش ، وائتمروا بينهم ، أن يكتبوا كتاباً يتعاقدون فيه على بني هاشم وبني عبد المُطَّلِبِ ، على أن لا ينكحوا إليهم ، ولا ينكحوهم ، ولا يبيعوهم شيئاً ، ولا يبتاعوا منهم ، فلما اجتمعوا لذلك ، كتبوه في صحيفة ، ثم تعاهدوا ، وتواثقوا على ذلك ، وعلّقوا الصحيفة في جوف الكعبة ، توكيداً على أنفسهم .

Islaam began to spread amongst the tribes. The Quraysh gathered and held a council amongst themselves to write out a document deciding that none among the Banu Hashim and Banu Abdul Muttalib will be married, they will not trade with them. When they gathered upon this, they wrote it out on a document, then pledged to each other and were resolute on this. They hung this document in the Ka’bah, affirming it upon themselves.

In the valley of Abu Taalib

في شعب أبي طالب :

فلما فعلت ذلك قريش ، انحازت بنو هاشم وبنو المطلب إلى أبي طالب ، فدخلوا معه في شعبه ، وذلك في سنة سبع من النبوة .

وخرج من بني هاشم أبو لَهَب بن عبد المطلب ، وكان مع قريش .

وأقام بنو هاشم على ذلك حتى جُهِدُوا من ضيق الحصار ، وأكلوا ورق السمر ، وأطفالهم يَتَضَاغَوْن[1] من الجوع ، حتى يُسمع بكاؤهم من بعيد ، وقريش تحول بينهم وبين التجار فيزيدون عليهم في السلعة أضعافاً ، حتى لا يشتروها .

When the Quraysh did this, Banu Hashim and Banu Al-Muttalib met with Abu Taalib. They went with him into his valley. This was in the 7th year of the Nubuwwah. Abu Lahab bin Abdul Muttalib left the Banu Hashim and supported the Quraysh. The Banu Hashim stayed in this condition until they became straitened. They ate the leaves of the acacia tree and

their children cried out of hunger, until their crying could be heard from afar. The Quraysh came between them and the traders and increased the prices a great deal, so that they could not buy.

ومكثوا على ذلك ثلاث سنوات ، لا
يصل إليهم شيء ، إلاّ سرّاً ، ممن أراد صلتهم
من قريش ، ورسول الله – ﷺ – على ذلك ،
يدعو قومه ليلاً ونهاراً ، وسرّاً وجهاراً ،
وبنو هاشم صابرون محتسبون .

They remained in this condition for three years. Nothing could reach them except secretly from those of the Quraysh who wanted to mend ties with them. Despite this difficulty, Rasulullaah □ called his nation day and night, secretly and openly and the Banu Hashim were patient, hoping for reward.

The document tears and end of the boycott

نقض الصحيفة وإنهاء المقاطعة :

وقام نفر من قريش ، من أهل المروءة والضمائر ، في مقدمتهم هشام بن عمرو بن ربيعة ، فكرهوا هذا التعاقد الظالم ، وعافته نفوسهم ، وكان هشام رجلاً واصلاً ، وكان ذا شرف في قومه ، فمشى إلى رجال من قريش ، أنس فيهم الرقة والرجولة ، فاستثار حميتهم وإنسانيتهم لنقض الصحيفة ، والخروج من هذا التعاقد الظالم ، ولما كانوا خمسة ،

A group of the Quraysh stood up, those who had honour and heart, at the head of them was Hishaam bin Amr bin Rabi'ah, he did not like this oppressive mutual boycott. His heart was bitter. Hishaam was a person of his nation who mended ties, he had honour amongst his people, he went to the men of the Quraysh. He went to those who were brave and had mercy in their hearts, he appealed to their support and humanity to tear the document and to come out of this oppressive agreement. Five of them gathered

اجتمعوا وتعاقدوا على نقض الصحيفة ، فلما كانت قريش في أنديتها من غد ، قام زُهَيْر بن أبي أُمَيَّة ، وكانت أمه عَاتِكَةُ بنت عبد المطلب ، وأقبل على الناس .

قال : يا أهل مكة ! أنأكل الطعام ونلبس الثياب ، وبنو هاشم هلكى ، لا يُبَاع ولا يُبْتَاع منهم ؟ ، والله لا أقعد حتى تُشَقَّ هذه الصحيفة الظالمة .

And decided to break the agreement. The next day, when the Quraysh had their gathering, Zuhayr bin Abi Umayyah stood up, his mother was Aatikah bint Abdul Muttalib (she was the aunt of Rasulullaah), he turned to the people.

He said, "O people of Makkah, will we eat food and wear clothes while the Banu Hashim are dying, we do not trade with them? By Allaah, I shall not sit until this oppressive agreement is torn."

وتدخّل أبو جهل في الحديث فلم يُفِدْ ،
وقام المُطْعِم بن عَدِيّ إلى الصحيفة ليَشُقّها ،
فوجد الأرضة قد أكلتها إلا « باسمك أللهم » ،
وكان النبي – ﷺ – قد أخبر بذلك أبا طالب ،
ومُزّقت الصحيفة وبطل ما فيها .

Abu Jahal wanted to become part of the discussion but his talk was not heard. Mut'im bin Adi stood up to tear the document and he found termites had eaten it, except for the words, 'In your name, O Allaah'. Nabi □ had informed Abu Taalib of this and the document was torn and it was broken.

Demise of Abu Taalib and Hadhrat Khadijah □

وفاة أبي طالب وخَدِيجَة :

ومات أبو طالب وخديجة في عام واحد –العام العاشر من النبوة– وهما من عرفتم من حسن الصحبة والوفاء والنصر والتأييد ، ولم يسلم أبو طالب ، وتَتَابَعَتْ على رسول الله – ﷺ – المصائبُ .

Abu Taalib and Khadijah □ passed away in the same year – tenth year of Nubuwwah – they were known for their good companionship, loyalty, help, and support. Abu Taalib did not accept Islaam, and difficulties continued coming upon Rasulullaah □.

The effect of the Qur’aan on the hearts of those with a pure nature

وقع القرآن في القلوب السليمة :

وقدم الطفيل بن عمرو الدَّوْسِيّ مكة ، وكان رجلاً شريفاً ، شاعراً لبيباً ، فحالت قريش بينه وبين رسول الله ، وخوّفوه من الدنوّ إليه ، وسماع كلامه ، وقالوا : إنا نخشى عليك وعلى قومك ما قد دخل علينا ، فلا تُكَلِّمَنَّه ولا تَسْمَعَنَّ منه شيئاً .

Tufayl bin Amr Ad-Dausi came to Makkah. He was a noble man, an excellent poet, the Quraysh came between him and Rasulullaah . They warned him about getting close to him and listening to his talk. They said, “We fear for you and your nation, what happened among us, do not speak to him and do not listen to anything from him.”

يقول الطفيل : والله ما زالوا بي حتى أجمعتُ ألاّ أسمع منه شيئا ، ولا أكلمه حتى حشوت في أذني قطناً ، وغدوت إلى المسجد ، فاذا رسول الله – ﷺ – قائم يصلي عند الكعبة ، فقمت منه قريباً ، فأبى الله إلاّ أن يُسمعني بعضَ قوله ، قال فسمعت كلاماً حسناً ، فقلت في نفسي ، واثكل أمي ، والله إني لرجل لبيب ، شاعر ، ما يخفى عليّ الحسن من القبيح ، فما يمنعني أن أسمع من هذا الرجل ما يقول ، فإن كان الذي يأتي به حسناً ، قبلته ، وإن كان قبيحاً ، تركته .

Tufayl says, “By Allaah, they continued telling this to me until I resolved not to hear his talk or speak to him, to the extent that I filled my ears with cotton wool. I went the next day to the Masjid. Rasulullaah was standing in Salaah at the Ka’bah. I stood close to him. Allaah did not want, except that I hear some of his speech.” He said, “ I heard beautiful speech.” I said to myself, “My your mother lose you, by Allaah, indeed I am an intelligent person, a poet, good is not

hidden from bad from me. What stops me from hearing what this person says? If what he says is good, I shall accept and if it is evil, I shall leave it.”

ودخل الطفيل على رسول الله - ﷺ - في بيته ، وحكى له القصةَ فعرض عليه رسول الله - ﷺ - الاسلامَ ، وتلا عليه القرآن ، فأسلم ، ورجع إلى قومه داعياً إلى الاسلام ، وأبى أن يساكن أهله حتى يسلموا فدخلوا في الاسلام جميعاً ، ودعا دَوْساً إلى الإسلام ، وفشا الاسلام فيهم .

Tufayl came to Rasulullaah at his house and mentioned his story to him. Rasulullaah presented Islaam to him and recited verses of the Qur’aan for him. He accepted Islaam and returned to his nation as a caller to Islaam. He refused to let his family stay with him until they accept Islaam. All of them accepted Islaam. He called Daus to Islaam and Islaam spread amongst them.

Journey to Taa’if and the difficulty faced there

الخروج إلى الطائف وما لقي فيها من الأذى :

ولما مات أبو طالب ، نال رسول الله – ﷺ – من قريش من الأذى ، ما لم تكن تطمع فيه قريش في حياة أبي طالب ، حتى اعترضه سفيه من سفهاء قريش ، فنثر على رأسه تراباً .

When Abu Taalib passed away, Rasulullaah got great difficulty from the Quraysh, such difficulty that the Quraysh did not hope for during the life of Abu Taalib, to the extent that one of the fools of the Quraysh stopped him and threw sand on his head.

ولما اشتد أذى قريش ، وانصرافهم عن الاسلام ، وزهدُهم فيه ، خرج رسول الله – ﷺ – إلى الطائف ، يلتمس النصرة من ثقيف ، وأن يدخلوا في الاسلام .

When the difficulty of the Quraysh became severe and their turning away from Islaam and staying away from it,

Rasulullaah ﷺ left for Taa'if, seeking help from Thaqif and that they enter Islaam.

فلما قدم رسول الله – ﷺ – الطائف ، عمد إلى نفر ، منهم سادة ثقيف وأشرافهم ، فجلس إليهم ، ودعاهم إلى الله ، فكان ردّهم شَرَّ ردٍّ ، واستهزأوا به – ﷺ – وأَغْرَوا به سفهاءهم وعبيدهم ، يسبونه ، ويصيحون به ، ويرجمونه بالحجارة ، فعمد إلى ظل نخلة ، وهو مكروب ، فجلس فيه ، وكان ما لقي في الطائف أشدّ ما لقيه من المشركين ، وقعد له أهل الطائف صَفَّيْنِ على طريقه ، فلما مرّ ، جعلوا لا يرفع رجليه ولا يضعهما إلاّ رموهما بالحجارة ، حتى أَدْمَوه ، وهما تسيلان الدماء ، وفاض قلبه ولسانه بدعاء شكا فيه إلى الله ضعفَ قوته ، وقلّةَ حيلته ،

When Rasulullaah □ came to Taa’if, he headed to a group among them, among them were the leaders of Thaqif and their nobles, he sat with them and called them to Allaah □. Their rebuttal was a very evil rebuttal, they mocked him □ and they incited the foolish and slaves among them, they swore him and shouted at him, they pelted him using stones. He headed to the shade of a tree whilst worried; he sat there. What he got in Taa’if was worse than what he got from the polytheists. The people of Taa’if made two rows on the road. When he passed, he would not lift a leg or did not put it down except that they pelted him until he was bloodied and blood flowed from them (his feet). His heart and tongue poured forth with du’aa’, complaining in it to Allaah of his weak strength and scarcity of means,

وهوانَه على الناس ، واستعاذ بالله تعالى وبنصره وتأييده فقال :

« اللهم ! اليك أشكو ضعف قوتي ، وقلة حيلتي ، وهواني على الناس ، يا أرحم الراحمين ، أنت رب المستضعفين ، وأنت ربي ، إلى من تكلني ؟ إلى بعيد يتجهّمني ؟ أم الى عدوّ ملّكته أمري ؟ ، إن لم يكن بك غضب عليّ ، فلا أبالي ، غير أن عافيتك هي أوسع لي ، أعوذ بنور وجهك الذي أشرقت له الظلمات ، وصلح عليه أمر الدنيا والآخرة ، من أن تنْزل بي غضبك ، أو يحلّ عليّ سخطك ، لك العتبى حتى ترضى ، ولا حول ولا قوة إلا بالله » .

And of his insignificance before people, he sought protection with Allaah and for His help and support, he said, "O Allaah, I complain of my weak strength before you and scarcity of means and my insignificance before the people, o the most

merciful of those who show mercy, you are the Rabb of the weak and you are my Rabb, to who should I turn? To someone far that is angry with me? Or to an enemy to whom you have entrusted my affair? If you are not displeased with me, then I do not have to worry, except that Your safety is broader for me. I seek protection with the light of Your countenance that enlightens the darknesses and upon which the matters of the world and the Aakhirat run, that Your anger comes upon me, or Your displease becomes permisible for me, only You are pleased until You become happy and there is no power to do good and ability to stay away from evil but with You”

فأرسل الله إليه ملك الجبال ، يستأذنه
في أن يُطْبِق الجبلين اللذين بينهما الطائف ،
فقال له رسول الله – ﷺ – بل أرجو أن
يخرج من أصلابهم من يعبد الله وحده لا
يشرك به شيئاً .

Allaah □ sent the angel of the mountain to him, seeking permission to join the two mountains in between which is Taa’if. Rasulullaah □ said to him, “But I hope that from their progeny will come those who worship Allaah alone, not ascribing partners to Him.”

ولما رآه عتبة بن ربيعة وشيبة بن ربيعة
وما لقي ، تحركت لهما المروءة ، فدعوا
غلاماً لهما نصرانياً يقال له عَدَّاس ، فقالا له :
خذ قطفاً من العنب ، فضعه في هذا الطبق
ثم اذهب به إلى ذلك الرجل ، فقل له يأكل
منه ، ففعل عدّاس وأسلم ، بما سمعه من حديث
رسول الله — ﷺ — ورأى من أخلاقه .

When Utbah bin Rabi’ah and Shaybah bin Rabi’ah saw his difficulty, their nobility moved them. They called a Christian slave of theirs calls Addaas. They said to him, “Take a bunch of grapes and place it in this tray and then take it to that man. Tell him to eat of it.” Addaas did that and accepted Islaam because of listening to the Hadith of Rasulullaah ﷺ and what he saw of his character.

وانصرف رسول الله — ﷺ — من الطائف
إلى مكة ، وقومه على أشد ما كانوا عليه من
خلاف وعداء ، وسخرية واستهزاء .

Rasulullaah turned away from Taa’if towards Makkah. His nation was even more harsh in their enmity and opposition and mockery and joking of him.

Israa, Me’raaj and the obligation of Salaah

الاسراء والمعراج وفرض الصلوات :

ثم أُسْرِيَ برسول الله – ﷺ – إلى المسجد الحرام ، فإلى المسجد الأقصى ، ومنه إلى ما شاء الله من القرب والدنو ، والسير في السماوات ، ومشاهدة الآيات ، والاجتماع بالأنبياء :

Then Rasulullaah was taken on a night journey to Masjid al-Haraam, then to Masjid al-Aqsa, from there to wherever Allaah wanted to near and far places and he was made to traverse the heavens, and he witnessed the signs and the gathering of the Ambiyaa’.

« ما زاغ البصر وما طغى ، لقد رأى من آيات ربه الكبرى (١) »

فكانت ضيافةً كريمةً من الله ، وتسليةً وجبراً للخاطر ، وتعويضاً عما لقيه في الطائف من الذلة والهوان .

> **The sight** *(of Rasulullaah)* **neither wavered** *(saw any less than it was supposed to see)* **nor transgressed** *(did not overstate what it saw)***.**
>
> **He definitely saw some of Allaah's great Aayaat** *(on the journey of Mi'raaj)***.**

It was a noble hosting from Allaah and solace and it fulfilled his heart, it was in exchange of that what he experienced at Taa'if, from disgrace and lowliness.

الخبر ، فأنكروه ذلك ، واستعظموه ، وكذّبوه ، واستهزأوا ، وأما أبو بكر ، فقال : والله لئن كان قاله ، لقد صدق ، فما يعجبكم من ذلك ؟ فوالله ، إنه ليخبرني أن الخبر ليأتيه من السماء إلى الأرض في ساعة من ليل أو نهار ، فأصدقه ، فهذا أبعد مما تعجبون منه .

In the morning, he went to the Quraysh and informed them of the news. They refused and felt it very great and belied him and mocked him. As for Abu Bakr , he said, "By Allaah, if he said it, indeed he has spoken the truth, what surprises you? By Allaah, indeed he informs me of news that comes to him from the heaven to the earth at any time of the night or day and I verify him, so this is a matter far from your surprise."

وفرض الله عليه وعلى أمته خمسين صلاةً في كل يوم ، وما زال رسول الله يسأله التخفيف ، حتى جعلها الله خمس صلوات في كل يوم وليلة ، من أدّاهنّ إيماناً واحتساباً كان له أجر خمسين صلاة .

Allaah made obligatory upon him and upon his ummah fifty Salaah daily. Rasulullaah continued asking for ease, until Allaah made it five Salaah evary day and night. He who performs them with Imaan and hope of reward, he will get the reward of fifty Salaah.

Rasulullaah presents himself to the tribes

عرض رسول الله – ﷺ – نفسه على القبائل :

وبدأ رسول الله – ﷺ – يعرض نفسه في المواسم على قبائل العرب ، يدعوهم إلى الاسلام ، وإلى أن يمنعوه من الأعداء ، ويقول : يا بني فلان ! إني رسول الله إليكم ، يأمركم أن تعبدوا الله ولا تشركوا به شيئا ، وأن تخلعوا ما تعبدون من دونه من هذه الأنداد ، وأن تؤمنوا به ، وتصدقوا به ، وتمنعوني حتى أبيّن عن الله ما بعثني به .

Rasulullaah □ began to present himself during the Hajj season to the Arab tribes, calling them to Islaam and to protect him from the enemies. He would say, “O person indeed I am the Rasul of Allaah to you, commanding you to worship Allaah and not to ascribe any partner to Him and that you leave any partners that you worship, and that you believe in Him and verify Him and that you protect me so that I can explain to you that which Allaah □ has sent me with.”

فاذا فرغ رسول الله – ﷺ – من قوله
قام أبو لهب ، فقال : يا بني فلان ! إنّ هذا
إنما يدعوكم أن تسلخوا اللاَّت والعُزَّى ، من
أعناقكم ، وحلفاءكم من الجن ، الى ما جاء
به من البدعة والضلالة ، فلا تطيعوه ولا
تسمعوا منه .

When Rasulullaah □ completed his speech, Abu Lahab stood up and said, “O tribe, indeed this person calls you to abandoning Laat and Uzza, to throw them off your necks and the helping Jinn to what he has brought of innovation and deviation, do not obey him and do not listen to him.”

Beginning of Islaam among the Ansaar

بدء إسلام الأنصار :

وخرج رسول الله – ﷺ – في الموسم ، فبينما هو عند العقبة ، إذ لقي رهطاً من الخزرج من الأنصار ، فدعاهم إلى الله عزّ وجلّ ، وعرض عليهم الإسلامَ ، وتلا عليهم القرآنَ .

Rasulullaah □ came out during the Hajj season, once when he was at Aqabah he met a group of the Khazraj, of the Ansaar. He called them to Allaah □ and presented Islaam to them and recited the Qur’aan to them.

وكانوا جيران اليهودِ في المدينة ، وكانوا يسمعونهم يخبرون بنبي قد أظل [1] زمانه ، فقال بعضهم لبعض : يا قوم ! تعلموا والله ، إنه للنبي الذي توعّدكم به يهود ، فلا تسبقنكم اليه ، فأجابوه ، وصدقوه ، وقالوا : إنا قد تركنا قومنا ، ولا قوم ، بينهم من العداوة والشر ما بينهم ، فعسى أن يجمعهم الله بك ، فنقدم عليهم ، فندعوهم إلى أمرك ، ونعرض عليهم الذي أجبناك إليه من هذا الدين ، فإن يجمعهم الله عليك فلا رَجُلَ أعزُّ منك .

They were the neighbours of the Jews in Madinah. They would hear them informing about a Nabi whose time had dawned. Some of them said to the others, “O nation, you know, by Allaah, he is the Nabi that the Jews have been promising, do not let them beat you to him, so answer him and verify him and they said, “We have left our nation in such a condition that probably no other nation has so much enmity in it, probably Allaah will join them through you. We shall present this call to them and we shall invite them to your Deen

that we have accepted, we shall present it to them. If Allaah gathers them through you, there will be no person more honourable than you.”

وانصرفوا راجعين إلى بلادهم ، وآمنوا ، وصدقوا ، فلما قدموا المدينة ، ذكروا لإخوانهم رسول الله– ﷺ – ، ودعوهم إلى الاسلام ، حتى فشا فيهم ، فلم تبق دار من دور الأنصار إلاّ وفيها ذكر من رسول الله– ﷺ – .

They returned to their city and believed and verified. When they came to Madinah, they mentioned to their brothers about Rasulullaah and called them to Islaam until it spread amongst them. There was no house of the Ansaar, except that there was mention of Rasulullaah in it.

The first pledge of Aqabah

بيعة العقبة الأولى :

حتى إذا كان العام المقبل ، وافى الموسم من الأنصار اثنا عشر رجلاً ، فلَقُوا برسول الله – ﷺ – وبايعوه بالعقبة الأولى ، على التوحيد ، والتعفف من السّرقة والزنا وقتل الأولاد والطاعة في المعروف .

The next year, twelve people of the Ansaar came for the Hajj, they met Rasulullaah and pledged allegiance to him, the first pledge of Aqabah, upon Tauheed and to stay pure from stealing, adultery and killing children and to obey in good things.

فلما هَمَّ القوم بالانصراف ، بعث رسول الله - ﷺ - معهم مُصْعَبُ بن عمير ، وأمره أن يُقَرِئَهم القرآن ، ويُعَلِّمهم الاسلامَ ، ويُفَقِّههم في الدين ، فكان يسمّى « المقرىء » بالمدينة ، ونزل على أسعد بن زُرَارَةَ ، وكان يصلي بهم .

When they intend to depart, Rasulullaah sent Hadhrat Mus'ab bin Umayr with them and commanded him to teach them the Qur'aan and Islaam and to create understanding in Deen amongst them. He was called Al-Muqri in Madinah, he stayed by As'ad bin Zurarah and he would lead them in Salaah.

Spread of Islaam in Madinah

انتشار الاسلام في المدينة :

وجعل الاسلام يفشو في منازل الأنصار -الأوس والخزرج- وأسلم سعد بن معاذ وأُسَيْد بن حُضَيْر ، وهما سيِّدا قومِهما ، من بني عبد الأَشْهَل من الأَوْس ، بحكمة من أسلم قبلهما ، وتلطفهم ، وبحسن دعوة مصعب بن عُمَيْر ، وأسلم بنو عبد الأشهل عن آخرهم ، ولم تبق دار من دور الأنصار إلاّ وفيها رجال ونساء مسلمون .

Islaam began to spread in the homes of the Ansaar – the Aus and the Khazraj – and Sa'd bin Mu'aadh and Usayd bin Hudayr, the leaders of the nation accepted Islaam, he was from Banu Abdul Ash'hal of the Aus. They accepted Islaam due to the good treatment of those accepted Islaam before and the good Da'wah of Hadhrat Mus'ab bin Umayr . Every person of Banu Abdul Ash'hal accepted Islaam and there was no house of the Ansaar, except that there were Muslim men and women.

The second pledge of Aqabah

بيعة العقبة الثانية :

ورجع مصعب بن عُمَيْر إلى مكة في العام القابل ، وخرج عدد من المسلمين من الأنصار مع حجاج قومهم ، من أهل الشرك ، حتى قدموا مكة ، فواعدوا رسول الله – ﷺ – العقبةَ ، فلما فرغوا من الحج ، ومضى ثلث الليل ، اجتمعوا في الشعب عند العقبة ، وهم ثلاثة وسبعون رجلاً ، وامرأتان من النساء ، وجاء رسول الله – ﷺ – ومعه عمه العبّاس بن عبد المطلب ، وهو يومئذ على دين قومه .

Mus'ab bin Umayr returned to Makkah the following year and a number of Muslims left with the Hujjaaj of their nation, from the polytheists, until they came to Makkah, they promised to meet Rasulullaah at Aqabah. When they completed Hajj and a third of the night passed, they gathered in a valley at Aqabah. **They were seventy three men and two women.** Rasulullaah came and with him was his uncle

Abbaas bin Abdul Muttalib □, he was on the religion of his nation at the time.

وتكلم رسول الله – ﷺ – وتلا القرآن ،
ودعا إلى الله ، ورغّب في الإسلام ، ثم قال :
أبايعكم على أن تمنعوني مما تمنعون منه نساءكم
وأبناءكم ، فبايعوه ، واستوثقوا منه ألاّ يدعهم
ويرجع إلى قومه ، فوعد بذلك رسول الله
– ﷺ – فقال : أنا منكم ، وأنتم مني ،
أحارب من حاربتم ، وأسالم من سالمتم ،
واختار رسول الله – ﷺ – منهم اثني عشر
نقيباً (١) ، تسعةً من الخزرج وثلاثةً من الأوس.

Rasulullaah □ spoke to them and recited the Qur’aan and called them to Allaah and encouraged them to Islaam, then he said, “I take the pledge from you that you will protect me from that which you protect your women and children from.” They pledged their allegiance. He promised them that he will not leave them and return to his nation. Rasulullaah □ promised this and said, “I am with you, and you are from me, I war with those whom you war against and I make peace with those whom you make peace.” **Rasulullaah □ chose twelve**

leaders from among them, nine from the Khazraj and three from the Aus.

Permission to migrate to Madinah

الاذن بالهجرة إلى المدينة :

ولما بايع رسول الله – ﷺ – هذا الحي من الأنصار على الاسلام والنصرة له ، ولمن أتبعه ، فأوَى إليهم عددٌ من المسلمين ، أمر رسول الله – ﷺ – أصحابه ، ومن معه بمكة ، من المسلمين ، بالخروج إلى المدينة ، والهجرة إليها واللحوق بإخوانهم من الأنصار ، وقال : إن الله عزّ وجلّ قد جعل لكم إخواناً وداراً تأمنون بها ، فخرجوا أرسالاً [١] .

When Rasulullaah took the pledge of allegiance from this tribe of the Ansaar upon Islaam and to help him, and those who follow him, a number of Muslims took refuge with them, Rasulullaah commanded his companions and those with them in Makkah of the Muslims to go to Madinah, and to migrate there and join their brothers of the Ansaar. He said, “Indeed Allaah has made for you brothers among the Ansaar

and a home that you can seek safety in, so leave in small groups.”

وأقام رسول الله ﷺ بمكة ينتظر الاذن من الله في الخروج من مكة والهجرة الى المدينة .

Rasulullaah □ stayed behind in Makkah waiting for permission from Allaah □ to leave form Makkah and migrate to Madinah.

ولمْ تكن هجرة المسلمين من مكة هينة سهلة ، تسمع بها قريش وتطيب بها نفسا ، بل كانوا يضعون العراقيل في سبيل الانتقال من مكة الى المدينة ، ويمتحنون المهاجرين بأنواع من المِحَن ، وكان المهاجرون لا يعدلون عن هذه الفكرة ، ولا يؤثرون البقاء في مكة فمنهم من كان يضطر إلى أن يترك امرأته وابنه في مكة ، ويسافر وحده ، كما فعل أبو سَلْمَة ، ومنهم من كان يضطر إلى أن يتنازل عن كل ما كسبه في حياته ، وجمعه من ماله ، كما فعل صُهَيْبٌ .

This migration was not easy for the Muslims of Makkah, which the Quraysh heard and were pleased, but they placed barriers in the way of those moving from Makkah to Madinah. They tested the migrants with different types of tests and the migrants did not move from their worry. They did not give preference to remaining in Makkah. Some of them were forced to leave their wives

and children in Makkah and travel alone, as Abu Salamah □ did, among them were those who were forced to leave behind everything they had earned in their lives and whatever they gathered of wealth, as Suhayb □ did.

وهاجر عمر بن الخطاب ، وطَلْحَةُ ،
وحَمْزَةَ ، ويزيد بن حَارِثَة ، وعبد الرحمن
ابن عَوْف ، وزُبَيْر بن العَوَّام ، وأبو حُذَيْفَة ،
وعثمان بن عفان ، وآخرون – رضي الله
عنهم–وتتابعت الهجرة ، ولم يتخلف مع
رسول الله – ﷺ – بمكة – غير من حُبِس
وفُتِن–إلاّ عليّ بن أبي طالب وأبو بكر بن
أبي قُحافة–رضي الله عنهما– .

Umar bin Al-Khattaab □ migrated, and Talha □ and Hamzah □ and Yazid bin Haritha □ and Abdur Rahmaan bin Auf □ and Zubayr bin al-Awwaam □ and Abu Hudhayfah □ and Uthmaan bin Affaan □ and others. May Allaah be pleased with them. The chain of migration continued. No one remained in Makkah except those who were stopped and put

into trial, except for Ali bin Abi Taalib and Abu Bakr bin Abi Quhaafah .

The final plot of the Quraysh against Rasulullaah and their failure

تآمر قريش على رسول الله – ﷺ – الأخير ، وخيبتهم فيما أرادوا :

ولما رأت قريش أن رسول الله – ﷺ – قد صار له أصحاب وأنصار في المدينة ، ولا سلطان لهم عليها ، تخوّفوا من خروج رسول الله – ﷺ – إلى المدينة وعرفوا أنّه إذا كان ذلك فلا حيلة لهم فيه ، ولا سبيل لهم عليه فاجتمعوا في «دار الندوة» ، وهي دار قُصَيّ بن كلاب ، وكانت قريش لا تقضي أمراً إلاّ فيها ، يتشاورون فيها ما يصنعون في أمر رسول الله – ﷺ – واجتمع فيها أشراف قريش .

When the Quraysh saw that Rasulullaah had acquired the help of the Ansaar of Madinah and companions and they had no power over them, they feared that Rasulullaah will go to Madinah and they knew that if Rasulullaah did this, then no

plan against him will work and there would not be any way for them against him. **They gathered in Daar an Nadwah, it was the house of Qusayy bin Kilaab.** The Quraysh would not decide in any matter except in it, they consulted regarding Rasulullaah and the nobles of the Quraysh had come together.

واجتمع رأيهم أخيراً على أن يُؤخذ من كل قبيلة فتى شابّ صاحب جلادة ونسب فيُهاجموا رسول الله – ﷺ – ويضربوا ضربةَ رجلٍ واحدٍ ، وبذلك يتفرق دمه في القبائل جميعاً ، فلم يقدر بنو عبد مَنَاف على حرب قومهم جميعاً ، وتفرّق القوم على ذلك ، وهم مُجْمِعُون له .

Their views finally gathered on that a youth from every tribe should be selected, he should be brave, and of high lineage and they should all strike like one person. With this, his blood will be spread over all the tribes and the Banu Abd Manaaf will not have the ability to fight the entire nation. They separated on this and their view was together on this.

وأخبر الله رسولَه – ﷺ – بهذه المؤامرة ، فأمر علي بن أبي طالب أن ينام على فراشه متسجّياً [1] ببردته ، وقال : لن يخلص إليك شيء تكرهه .

Allaah informed His Rasul of this matter. He told Hadhrat Ali bin Abi Taalib to sleep in his bed, covered in his blanket and he said, "No harm will come to you."

واجتمع القوم على بابه وهم متهيئون للوثوب ، وخرج رسول الله – ﷺ – وأخذ حفنة [2] من تراب في يده ، وأخذ الله تعالى على أبصارهم عنه ، فلا يرونه ، فجعل ينثر ذلك التراب على رؤوسهم ، وهو يتلو آيات من سورة « يس » من أولها إلى قوله تعالى : « فأغشيناهم فهم لا يبصرون » [3] .

The group gathered at his door and were ready to pounce. Rasulullaah came out and he took a handful of sand in his hand whilst Allaah had taken away their eyesight from him, they did not see him. He spread this

sand over their heads whilst reading from Surah Yaaseen, from the beginning until **and We have enveloped them** *(with the darkness of kufr and sin)* **so they cannot see** *(the truth)***.**

وأتاهم آتٍ فقال : ما تنتظرون ههنا ؟ ، قالوا : محمداً ، قال : خيَّبكم الله ، قد والله خرج ، وانطلق لحاجته .

وتطلَّعوا ، فرأوا نائماً على الفراش ، فلم يشكّوا في أنه رسول الله – ﷺ – فلما أصبحوا ، قام عليّ – رضي الله عنه – عن الفراش ، فخجلوا ، وانقلبوا خائبين .

A person came and said, "What are you waiting here?" They said, "Muhammad." He said, "Allaah has made you fail, indeed, by Allaah, he has left for the place he is heading to." When they looked inside, they saw someone sleeping on the bed, they did not doubt that it was Rasulullaah . In the morning, Ali stood up from the bed. They were ashamed and returned in failure.

Migration of Rasulullaah to Madinah

هجرة الرسول – ﷺ – إلى المدينة :

وجاء رسول الله – ﷺ – إلى أبي بكر ، فقال له : إن الله قد أذن لي في الخروج والهجرة ، فقال أبو بكر : الصحبةَ يا رسول الله ! قال : الصحبة ، وبكى أبو بكر من الفرح ، وقدّم أبو بكر رَاحِلَتَين ، كان قد أعدّهما لهذا السفر ، وستأجر عبد الله بن أُرَيْقِط ، ليدلّهما على الطريق ، وأمر رسول الله – ﷺ – علياً رضي الله عنه بأن يتخلف بمكة ، حتى يؤدّي عن رسول الله ﷺ الودائع التي كانت عنده ، فليس بمكة أحد عنده شيء يخشى عليه إلاّ وضعه عند رسول الله – ﷺ – لصدقه وأمانته .

Rasulullaah □ came to Abu Bakr □ and said to him, “Indeed Allaah has permitted me to leave and for migration.” Abu Bakr □ said, “Companionship, O Rasul of Allaah?” He said,

“Companionship.” **Abu Bakr □ cried out of joy.** Abu Bakr □ presented two conveyances, he had prepared them for this journey. **He hired Abdullaah bin Urayqeet to show them the road.** He commanded Ali □ to stay in Makkah to fulfil the trusts that were with Rasulullaah □. There was no one in Makkah that feared, except that he kept his item with Rasulullaah □, due to his truthfulness and trustworthiness.

In the cave of Thaur

في غار ثور :

وخرج رسول الله – ﷺ – وأبو بكر من مكة مستخفيَيْن ، وأمر أبو بكر ابنه عبد الله بن أبي بكر أن يتسمّع لهما ما يقول الناس فيهما بمكة ، وأمر عامر بن فُهَيْرَة مولاه أن يرعى غنمه نهاراً ، ويُرِيحها عليهما ليلاً ، وكانت أسماء بنت أبي بكر تأتيهما بالطعام .

Rasulullaah □ and Abu Bakr □ left Makkah secretly. Abu Bakr □ commanded his son Abdullaah bin Abu Bakr to listen what the people say in Makkah. He told his slave Aamir bin Fuhayrah to herd his goats during the day and to bring them at night. **Asma bint Abi Bakr □ would bring food to them.**

وعمدا إلى غار من ثور (١) ، ودخل
أبو بكر قبل رسول الله – ﷺ – فلمس الغار
خوفاً من أن يكون فيه ما يؤذي رسول الله
– ﷺ – ، ثم دعاه .

Both of them headed for the cave of Thaur. Abu Bakr □ entered before Rasulullaah □, he searched the cave, fearing that there might be something that will harm Rasulullaah □, he then called him.

وبينما هما كذلك إذ بعث الله العنكبوت ،
فنسجت ما بين الغار والشجر التي كانت على
وجه الغار ، وسترت رسول الله – ﷺ –
وأبا بكر ، وأمر الله حمامتين وحشيتين ،
فأقبلتا تدفان (٢) ، حتى وقعتا بين العنكبوت
وبين الشجرة ، «ولله جنود السموات والأرض» .

During this time, Allaah □ sent a spider and it spun a web between the cave and the tree at the mouth of the cave and it covered Rasulullaah □ and Abu Bakr □. Allaah □ commanded two wild pigeons, they came with their wings

spread out and sat between the spider and the tree. For Allaah is the armies of the heavens and the earth.

واقتفى المشركون أثر رسول الله – ﷺ – فلما بلغوا الجبل ، اختلط عليهم ، فصعدوا الجبل ، فمرّوا بالغار ، فرأوا على بابه نسج العنكبوت ، فقالوا : لو دخل ههنا أحد لم يكن نسج العنكبوت على بابه .

The polytheists came in pursuit of Rasulullaah , when they reached the mountain the matter was confused for them, they climbed the mountain, they passed the cave, and they saw a spider's web at the door of the cave. They said, "If anyone entered here, the spider would not have spun its web at the door."

Do not grieve, Allaah is with us

لا تحزن إن الله معنا :

وبينما هما في الغار ، اذ رأى أبو بكر آثار المشركين ، فقال : يا رسول الله لو أن أحدهم رفع قدمه ، رآنا ، قال : ما ظنك باثنين ، الله ثالثهما ؟ وفي ذلك يقول القرآن : « ثانيَ اثنين إذ هما في الغار إذ يقول لصاحبه : لا تحزن إن الله معنا » [1] .

While they were in the cave, Abu Bakr suddenly saw the polytheists coming. He said, “O Rasul of Allaah, if any of them have to lift his feet, he will see us.” He said, “What do you think of the two, Allaah is the third?” it is with regard to this that the Qur’aan says, “**He was the second of the two** *(the other being his bosom friend Abu Bakr)* **when they were** *(hiding from the Kuffaar)* **in the cave** *(outside Makkah)* **and he** *(Rasulullaah)* **told his companion** *(Abu Bakr)* *(when the Kuffaar were on the verge of capturing them)*, **“Do not grieve** *(do not fear for my safety)*. **Verily Allaah is with us** *(and He will protect us from the Kuffaar)*.**”**

Suraqah goes behind Rasulullaah and the incident that occurred

ركوب سُرَاقَة في إثر الرسول ﷺ وما وقع له :

وجعلت قريش في رسول الله – ﷺ – حين فقدوه ، مائة ناقة ، لمن يردّه عليهم ، ومكثا في الغار ثلاث ليال ، ثم انطلقا ، ومعهما عامر بن فهيرة ، ودليل من المشركين ، استأجره رسول الله – ﷺ – فأخذ بهم على طريق السواحل .

When they did not find him , the Quraysh put a reward of a hundred camels for the one who returns him to them. **They stayed in the cave for three nights, then carried on. Aamir bin Fuhayrah was with them, and a guide from the polytheists. Rasulullaah had hired him, he took them on the coastal route.**

وحمل سُرَاقَةَ بن مالك بن جُعْشَم الطَّمَعُ على أن يتبع رسول الله – ﷺ – ويردّه على قريش ، فيأخذ مائة ناقة منهم ، فركب على أثره يعدو ، وعثر به الفرس ، فسقط عنه ، فأبى إلا أن يتبعه ، فركب في أثره ، وعثر به الفرس مرة ثانية ، فسقط عنه ، وأبى إلا أن يتبعه ، فركب في أثره ، فلما بدا له القوم ، ورآهم ، وعثر به الفرس مرة ثالثة ، وذهبت يداه في الأرض وسقط عنه ، وتبعهما دخان كالإعصار [١] .

The desire pushed Suraqah bin Maalik bin Ju'sham to follow Rasulullaah and return him to the Quraysh, so that he will take the hundred camels from them. He went in their footsteps, his horse slipped and he fell from it. He refused, except to follow him , he mounted in pursuit of them, the horse slipped a second time, and he fell from it. He refused, except to follow him . He went in pursuit of them. When the group became clear for him and he saw them, his horse slipped a third time and it

went with its forelegs into the ground and he fell from it, he saw smoke follow them.

وعرف سراقة حين رأى ذلك أنه رسول الله – ﷺ – في حماية الله تعالى ، وأنه ظاهر لا محالة ، فنادى القوم ، وقال : أنا سراقة ابن جعشم ، انظروني أكلمكم ، فوالله لا يأتيكم مني شيء تكرهونه ، فقال رسول الله – ﷺ – لأبي بكر : قل له : وما تبتغي منّا ؟ ، قال سراقة : تكتب لي كتاباً يكون آية بيني وبينك ، فكتب له عامر بن فهيرة كتاباً في عظم أو رقعة .

When Suraqah saw this, he realised that Rasulullaah is in the protection of Allaah , and that this is apparent, no doubt about it. He called them and said, “I am Suraqah bin Ju’shum. Wait, I want to speak to you. By Allaah, no harm will come to you from me.” Rasulullaah said to Abu Bakr , “Say to him, “What do you want from us?” Suraqah said, “Write a document that will be a sign between me and you.” Aamir bin Fuhayrah wrote a document for him on a bone or skin.

The bangles of Kisra on the hands of Suraqah

سوارَ كسرى في يد سراقة :

قال رسول الله – ﷺ – لسراقة : «كيف بك إذا لبست سِوَارَيْ كسرى ؟» .

وكان كذلك ، فلما أُتِيَ عمر – رضي الله عنه – بسوارَي كسرى ومنطقته وتاجه ، دعا سراقة بن مالك فألبسه إياها .

وعرض عليه سراقة الزاد والمتاع ، فلم يقبله رسول الله – ﷺ – ولم يزد أن قال : أَخْفِ عنّا .

Rasulullaah said to Suraqah, “What will be your condition when you will be made to wear the bangles of Kisra?” It happened in this way. When the bangles of Kisra and his crown were brought to Umar , he called Suraqah bin Maalik and made him wear them.

Suraqah presented provision to them but Rasulullaah refused to accept it and he did not say anything more than, “Keep our matter secret.”

Blessed foot

رجل مبارك :

ومر في مسيرهما بأم مَعْبَد الخزاعية ، وكانت عندها شاة ، خلَّفها الجهد عند الغنم ، فمسح رسول الله – ﷺ – بيده ضرعها وسمّى الله ودعا ، فدرّت ، فسقاها ، وسقى أصحابه ، حتى رَوُوا ، ثم شرب ، وحلب فيه ثانيا ، حتى ملأ الإناء ، فلما رجع أبو معبد ، سأل عن القصة ، فقالت : لا والله ، إلا أنه مرّ بنا رجل مبارك ، كان من حديثه كيت وكيت ، وصفته وصفاً جميلاً ، قال : والله إني لأراه صاحب قريش ، الذي تطلبه .

On this journey of theirs, they passed Umm Ma'bad al-Khuza'iyyah. She had a goat that stayed behind from the flock because of weakness. Rasulullaah passed his hands over its udders, he took the name of Allaah and made Du'aa'. This goat gave milk. She gave this woman to drink and he gave his companions until they were satisfied. He then drank. He milked the goat a second time until it filled the utensil. When

Abu Ma’bad returned, he asked about the ocurrence. She said, “No, by Allaah, a blessed man passed by us, he spoke in this way.” She described him beautifully. He said, “By Allaah, this is the person that the Quraysh are searching for.”

ولم يزل يسلك بهما الدليل ، حتى قدم بهما قباء ، وهي في ضواحي المدينة وذلك في الثاني عشر من ربيع الأول ، يوم الاثنين ، فكان مبدأ التاريخ الإسلامي .

The guide took them on the way until he brought them to Quba. This was a locality on the outskirts of Madinah. This took place on 12 Rabi al-Awwal and this was the point of beginning of Islaamic history.

In Madinah: How did Madinah welcome Rasulullaah □?

في المدينة

كيف استقبلت المدينة رسول الله ﷺ :

وسمع الأنصار بخروج رسول الله – ﷺ – من مكة ، وهم ينتظرونه أكثر من انتظار الصائمين لهلال العيد ، وكانوا يخرجون كل يوم ، إذا صلوا الصبح إلى ظاهر المدينة ، ينتظرون رسول الله – ﷺ – فما يبرحون حتى تغلبهم الشمس على الظلال ، فيدخلون بيوتهم ، وكان الزمن زمن صيف وحرّ .

The Ansaar heard that Rasulullaah had left Makkah, they were waiting more eagerly than a fasting person waits for the Eid crescent. They would come out every day, when they performed Fajr, they would go to the outskirts of Madinah, waiting for Rasulullaah . They would remain there until the day progressed and then they would return home, this was also the summer time.

وقدم رسول الله – ﷺ – حين دخل
الناس البيوت ، وكان اليهود يرون ما يصنع
الأنصار ، وكان أول من رآه رجل من اليهود ،
فصرخ بأعلى صوته ، وأخبر الأنصار بقدوم
رسول الله ، فخرجوا إلى رسول الله – ﷺ –
وهو في ظل نخلة ، ومعه أبو بكر – رضي
الله عنه – في مثل سنّه ، وأكثرهم لم يكن رأى
رسول الله – ﷺ – قبل ذلك ، وازدحم
الناس ، ما يميزون بينه وبين أبي بكر ، وفطن
لذلك أبو بكر ، فقام يُظِلّه بردائه ، فانكشف
للناس الأمرُ .

Rasulullaah □ arrived at the time when people go into their homes, the Jews were watching what the Ansaar were doing. The first person who saw him □ was a Jew, he screamed at the top of his voice and he informed the Ansaar of the coming of Rasulullaah □. They went out to Rasulullaah □, he was in the shade of a date palm and Abu Bakr □ was with him, they were of similar age.

Most of them had not seen Rasulullaah □ before this. **People surrounded him, they could not differentiate between him □ and Abu Bakr □.** Abu Bakr □ realised this, he stood up and shaded him □ using his shawl, the matter then opened up for the people.

وكبّر المسلمون فرحاً بقدومه ، وما فرحوا لشيء في حياتهم كفرحهم بقدوم رسول الله – ﷺ – ، حتى كانت النساء والصبيان والاماء يقولون : هذا رسول الله – ﷺ – قد جاء ، هذا رسول الله – ﷺ – قد جاء ، وكانت بنات الأنصار يُنشدن في سرور ونشوة :

The Muslims called out the Takbeer out of joy at his □ arrival. They were not pleased with anything in their lives as their joy upon the arrival of Rasulullaah □. Even the women and children and slave girls were saying, “This is the Rasul of Allaah □, indeed he has come, this is the Rasul of Allaah □, indeed he has come.” The girls of the Ansaar were singing in joy and happiness,

أشرق البدر علينا من ثنيات الوداع

وجب الشكر علينا ما دعا لله داع

أيها المبعوث فينا جئت بالأمر المطاع

يقول أنس بن مالك الأنصاري –وهو غلام يومئذ– : شهدت رسول الله – ﷺ – يوم دخل المدينة ، فما رأيت يوماً قطّ ، كان أحسن ولا أضوأ من يوم دخل المدينة علينا .

The fourteenth moon has come upon us from the valley of Widaa', gratitude to Allaah is compulsory upon us as long as there is a caller to Allaah, O the Nabi sent to us, you have come with the matter to be obeyed.

Anas bin Maalik Ansaari □ said, he was a young boy at the time, "I witnessed the day on which Rasulullaah □ entered Madinah, I have never seen a day that was better, nor more bright than the day he came to us."

Masjid in Quba and the first Jumu'ah in Madinah

مسجد في قباء ، وأول جمعة في المدينة :

وأقام رسول الله – ﷺ – بقباء أربعة أيام ، وأسّس مسجداً هناك .

Rasulullaah stayed in Quba for four days and he laid the foundation of a Masjid there.

**In the house of Hadhrat Abu Ayyub Ansaari **

في بيت أبي أيوب الأنصاري :

وخرج رسول الله – ﷺ – إلى المدينة والناس يتلقونه في الطريق أرسالاً ، ويطلبون منه الاقامة عندهم ، ويمسكون بزمام الناقة ، فيقول : خلُّوا سبيلها ، فإنها مأمورة ، ووقع ذلك مراراً حتى إذا أتى دار بني مالك بن النجار ، بركت على مكان فيه باب المسجد النبويّ اليوم ، وهو يومئذ مِربَد [1] لغلامين يتيمين من بني النجار ، وهم أخواله ﷺ .

Rasulullaah left for Madinah. People were meeting him on the road in groups and they requested him to stay by them, they were holding onto the reins of the camel. He said, "Leave her way, she is indeed commanded by Allaah." This happened a number of times until it came to the homes of Banu Maalik bin Najjaar. It sat at the place where the door of Masjid an-Nabawi is now. It was a place where dates used to be dried, belonging to two orphans from the Banu Najjaar, they were the family of the mother of Rasulullaah .

ونزل رسول الله – ﷺ – عن الناقة ،
فاحتمل أبو أيوب (خالد بن زيد النجاري
الخزرجي) رحله ، فوضعه في بيته ، ونزل
عليه رسول الله – ﷺ – فبالغ أبو أيوب
في ضيافته وإكرامه ونزل في السفل من
البيت وكره أبو أيوب وأعظم أن يكون في
العلو ، فقال : يا أبا أيوب إنّ أرفق بنا وبمن
يغشانا أن نكون في سفل البيت .

Rasulullaah got off the camel, Abu Ayyub Ansaari (Khalid bin Zayd an-Najjaari Al-Khazraji) took the goods off the camel and placed them in the house. Rasulullaah stayed by him. Abu Ayyub went out of his way in hosting and honoring. He stayed at the bottom of the house. Abu Ayyub then disliked that he be higher and at the top. He said, "It is easier for us and for those coming to meet us that we remain at the bottom level of the house."

Building of Masjid an Nabawi and the rooms

بناء المسجد النبويّ والمساكن :

ودعا رسول الله – ﷺ – الغلامين ، فساومهما بالمربد ، ليتخذه مسجداً ، فقالا : بل نهبه لك يا رسول الله ، فأبى رسول الله – ﷺ – أن يقبله منهما هبةً ، حتى ابتاعه منهما ، ثم بناه مسجداً .

Rasulullaah ﷺ called the two boys and bargained with them for the area used for drying dates, so that it could be made into a Masjid. They said, “We gift it to you O Rasul of Allaah.” Rasulullaah ﷺ refused to accept it as a gift from them, until he bought it from them, then he built the Masjid.

وعَمِلَ رسول الله – ﷺ – في بناء المسجد ، فكان ينقل اللَّبِن (١) ، واقتدى به المسلمون ، وكان رسول الله – ﷺ – يقول :

«اللهم إن الأجر أجر الآخرة فارحم الأنصار والمهاجرة»

Rasulullaah □ worked in the building of the Masjid, he would move bricks and the Muslims followed him. Rasulullaah □ would say, “O Allaah, indeed the reward is the reward of the Aakhirah, have mercy on the Ansaar and the Muhajireen.”

وكان المسلمون مسرورين سعداء ينشدون
الشعر ، ويحمدون الله .
وأقام رسول الله – ﷺ – في بيت أبي
أيوب سبعة أشهر ، حتى بنى له مسجده
ومساكنه ، فانتقل إلى مساكنه .

The Muslims were happy and fortunate, reciting poetry and praising Allaah. Rasulullaah □ stayed at the home of Abu Ayyub Ansaari □ for seven months, until the Masjid and rooms were built, he then moved to the rooms.

وتلاحق المهاجرون إلى رسول الله
– ﷺ – فلم يبق بمكة منهم أحد ، إلاّ مفتون ،
أو محبوس ، ولم يبق دار من دور الأنصار ،
إلاّ أسلم أهلها .

All the emigrants came to Rasulullaah □, no one remained in Makkah, except those that were being tested

or imprisoned, there was no house of the houses of the Ansaar, except that the people accepted Islaam.

Brotherhood between the Muhajireen and the Ansaar

المؤاخاة بين المهاجرين والأنصار :

وآخى رسول الله – ﷺ – بين المهاجرين والأنصار ، آخى بينهم على المواساة ، وكان الأنصار يتسابقون في مؤاخاة المهاجرين ، حتى يؤول الأمر إلى الاقتراع ، وكانوا يحكّمونهم في بيوتهم وأثاثهم وأموالهم وأرضهم وكراعهم [١] ، ويؤثرونهم على أنفسهم .

Rasulullaah □ formed a brotherhood between the Muhajireen and the Ansaar, the brotherhood was formed upon equality and sharing. The Ansaar would compete in forming brotherhood relations with the Muhaajireen until the matter reached drawing lots. They gave of their homes, provision, wealth, land and animals, and they would give preference to them (the Muhajireen) over themselves.

وقد يقول الأنصاري للمهاجر : انظر شطر مالي فخذه ، ويقول المهاجر : بارك الله لك في أهلك ومالك ، ودُلّني على السوق ، فكان من الأنصار الايثار ، ومن المهاجرين التعفف وعزة النفس .

An Ansaari would tell a Muhaajir, “Half my wealth is here, take it.” the Muhaajir would say, “May Allaah bless you in your family and wealth, show me where is the marketplace.” The Ansaar would give preference and the Muhaajir would refrain from asking and showed self-honour.

Document between the Muhajireen and the Ansaar, and pact with the Jews

كتابه ﷺ بين المهاجرين والأنصار ، وموادعة يهود :

وكتب رسول الله – ﷺ – كتاباً بين المهاجرين والأنصار ، وادع فيه يهود ، وعاهدهم ، وأقرّهم على دينهم وأموالهم ، وشرط لهم ، واشترط عليهم .

Rasulullaah wrote a document between the Muhajireen and Ansaar, it had a pact in which peace was made with the Jews. He made a pact with them and he kept them on their religion and wealth. He placed certain conditions on them and he accepted some of their conditions.

Beginning of Adhaan

شرع الأذان :

ولما اطمأن رسول الله – ﷺ – بالمدينة ، واستحكم أمر الاسلام ، وكان الناس يجتمعون إليه للصلاة ، في مواقيتها بغير دعوة ، وكره رسول الله – ﷺ – طُرُقَ الاعلان التي اعتادها اليهود والنصارى من بوق وناقوس ونار ،

When Rasulullaah ﷺ settled in Madinah and Islaam gained strength, and the people would gather for Salaah at the time without any call. Rasulullaah ﷺ disliked the methods of announcement that were the ways of the Jews and Christians, of the bugle, gong and fire.

أكرم الله المسلمين بالأذان ، فأراه بعضهم في المنام ، فأقرَّه رسول الله – ﷺ – وشرعه للمسلمين واختِيرَ بلال بن رباح الحبشي للأذان ، وكان مؤذّن رسول الله – ﷺ – فكان إمام المؤذنين إلى يوم القيامة .

Allaah honoured the Muslims with Azaan, some of them saw it in a dream, and Rasulullaah kept this up and prescribed it for the Muslims. Bilal bin Rabaah al-Habshi was chosen for the Azaan, he was the Muezzin of Rasulullaah , he will be the leader of the Muezzins until the day of Qiyaamah.

Appearance of the hypocrites in Madinah

ظهور المنافقين في المدينة :

وجعل الاسلام ينتشر في المدينة ، وأسلم بعض أحبار اليهود وعلماؤهم ، كعبد الله ابن سلام ، ودبّ الحسد الى اليهود ، وإلى من كان يحلم بالرئاسة ، وأن يُتَوَّج ، فيأمر وينهي ولا يُنَازَع في رئاسته ، كعبد الله بن أُبَيّ بن سَلُول ، كان قد تم له كل ذلك إذ جاء الاسلام وصار الناس يدخلون فيه أفواجاً ، فحسده ، وعاداه كل من كان في قلبه مرض وفي السيادة طمع أو غرض ، وكان منهم أعداء مجاهرون ، ومنافقون مسرّون .

Islaam began spreading in Madinah, some of the saints and scholars of the Jews accepted Islaam, like Abdullaah bin Salaam . Jealousy began to move about among the Jews and among those who were dreaming of leadership and of wearing the crown, they will command and forbid and no one will challenge their leadership, like Abdullaah bin Ubayy bin Salool. Everything to do with leadership was completed for

him when Islaam came and people started entering it in droves, so he was jealous and he showed enmity. Similarly, every person in whose heart there is a sickness and he has greed for leadership and position. Some among them were open enemies and some were hypocrites, hidden.

Changing of the Qiblah

تحويل القبلة :

وكان رسول الله – ﷺ – والمسلمون
يصلون إلى قبلة بيت المقدس ومضى على ذلك
ستة عشر شهراً ، بعد ما قدم المدينة ، وكان
رسولِ الله – ﷺ – يحب أن يُصْرَف إلى
الكعبة ، وكان المسلمون العرب – وقد رضعوا
بلبان حبّ الكعبة وتعظيمها وامتزج ذلك
بلحومهم ودمائهم – لا يعدلون بالكعبة بيتاً ،
ولا بقبلة إبراهيم وإسماعيل قِبلةً ، وكانوا
يحبون أن يُصْرَفوا إلى الكعبة ، وكان في

Rasulullaah and the Muslims would perform Salaah towards the Qiblah of Bayt ul Maqdis and they continued

this for seventeen months after coming to Madinah. Rasulullaah □ liked that it should be turned to the Ka'bah and the Arab Muslims had been fed the milk of love of the Ka'bah and honour for it and this had mixed in their flesh and blood. They would never take any house as equal to the Ka'bah, they did not take any Qiblah like the Qiblah of Ibraaheem □ and Ismaa'eel □, they liked that it be turned to the Ka'bah.

جعل القِبلة إلى بيت المقدس ، محنة للمسلمين
ولكنهم قالوا : « سمعنا وأطعنا » وقالوا :
« آمنّا به ، كلّ من عند ربّنا » ، فلم يكونوا
يعرفون إلا الطاعة لرسول الله – ﷺ –
والخضوع لأوامر الله ، وافقت هواهم أم لم
توافقها ، واتفقت مع عاداتهم أو لم تتفق .

Making Bayt ul Maqdis the Qiblah was a test for the Muslims but they said, "We hear and obey." They said, "We believe whatever is from our Rabb." They did not know anything but obedience of Rasulullaah □ and to bow before the command of Allaah □, whether it was in accordance to their desires or not, whether it agreed to their habits or not.

فلما امتحن الله قلوبهم للتقوى واستسلامهم لأمر الله ، صرف رسوله والمسلمين إلى الكعبة ، ويقول القرآن :

« وكذلك جعلناكم أمة وسطاً لتكونوا شهداء على الناس ويكون الرسول عليكم شهيداً ، وما جعلنا القِبلة التي كنت عليها إلاّ لنعلم من يتّبع الرسول ممن يَنقلب على عقبيه ، وإن كانت لكبيرة إلاّ على الذين هدى الله [1] » .

When Allaah tested their hearts for Taqwa and their acceptance of the command of Allaah, He turned His Rasul and the Muslims towards the Ka'bah, the Qur'aan says,

Thus *(just as Allaah has guided the Muslims to the straight path)* **We have made you** *(the Ummah of Rasulullaah)* **such a group that is moderate in nature** *(free from excesses and shortcomings)* **so that you may be witnesses** *(on the Day of Qiyaamah)* **over people and the Rasul** *(Rasulullaah)* **a witness over you** *(When the nations of previous prophets will deny that their prophets preached the truth to them, the prophets will call for the Ummah of Rasulullaah as witnesses for them. When the Ummah of Rasulullaah testify that the prophets were truthful, they will be asked how they know this when they were not present during the times of the others. To this, the Ummah of Rasulullaah will say that Rasulullaah had*

informed them. Rasulullaah will then make it clear that his Ummah are truthful). **And We changed the Qibla towards which you faced only so that We may distinguish the ones who will follow the Prophet from those who will turn back on their heels** *(and leave Islaam with the excuse that Rasulullaah is changing the Deen)*. **Verily this** *(changing of the Qibla)* **is a difficult matter** *(for all)* **except those whom Allaah has guided.**

وانصرف المسلمون الى الكعبة مطيعين لله ولرسوله ، وصارت قبلة للمسلمين إلى يوم القيامة ، أينما كانوا وَلَّوْا وجوههم شطرها .

The Muslims turned to the Ka'bah in obedience to Allaah and His Rasul and it became the Qiblah of the Muslims until the day of Qiyaamah. Wherever they are, they turn their faces in its direction.

The Quraysh incite the Muslims in Madinah

تحرش قريش بالمسلمين بالمدينة :

فلما استقر الاسلام بالمدينة ، وعرفت قريش أنه في نمو وازدهار ، وأن كل يوم يمضي يزيد في قوته وانتشاره ، هنالك شمّروا (٢) للمسلمين عن ساق العداوة والمحاربة والله سبحانه يأمرهم بالصبر والعفو والصفح ويقول لهم : «كفّوا أيديكم وأقيموا الصلاة» .

When Islaam became well established in Madinah and the Quraysh realised that Islaam is flourishing and everyday there is an increase in its strength and spread, they increased their enmity and hostility against the Muslims. Allaah commanded them to adopt patience, forgiveness, overlooking and said to them, 'Hold your hands and establish Salaah.'

Permission to fight

الإذن بالقتال :

فلما قَوِيَت الشوكة ، واشتد الجناح ، أَذِنَ لهم في القتال ، ولم يفرضه عليهم ، فقال : « أُذن للذين يقاتلون بأنهم ظُلموا ، وان الله على نصرهم لقدير [1] » .

When the grandeur of the Muslims was strengthened and their sides became strong, then Allaah permitted them to fight but He did not make it obligatory. He said, **Permission** *(the command to fight back)* **has been granted to those** *(Muslims)* **who are under attack** *(from their enemies)* **because they have been oppressed** *(wronged)*. **Without doubt, Allaah is Most Capable of rendering assistance to them.**

Expeditions and Battle of Abwa

سرايا وغزوة أَبْوَاء :

وبدأ رسول الله - ﷺ - يبعث سرايا وبعوثاً إلى بعض القبائل والنواحي ، ولم تكن في غالب الأحيان حرب ، وقد تكون مناوشات [١] ، وكانت تفيد إلقاء الرعب في قلوب المشركين ، وتظهر بها شوكة المسلمين ونشاطهم .

Rasulullaah ﷺ began sending expeditions and delegations to some of the tribes and surrounding areas, in most of them, it did not reach the point of fighting, there were minor skirmishes. The benefit of this was that awe was placed in the hearts of the polytheists, it showed the grandeur of the Muslims and their alert state.

وغزا رسول الله - ﷺ - بنفسه غزوة « الأبواء » ، وهي أول غزوة غزاها بنفسه ، وتلتها غزوات وسرايا .

Rasulullaah personally fought in the battle at Abwa, this was the first battle (Ghazwah) in which he personally took part. After this, a number of battles and expeditions followed.

The obligation of fasting in Ramadhaan

فرض صوم رمضان :

وفي السنة الثانية للهجرة فرض الصوم ، وأنزل الله تعالى : « يا أيها الذين آمنوا كُتب عليكم الصيام كما كتب على الذين من قبلكم لعلّكم تتّقون (٢) » .

In the second year of the Hijrah, fasting was made obligatory and Allaah revealed the verse, **O you who have Imaan! Fasting has been made obligatory for you just as it was made obligatory for those before you** *(the Jews and Christians)*, **so that you may develop Taqwa** *(fasting saves a person from sin because it develops self-restraint and drives away the passions that lead to sin)*.

وقال : « شهر رمضان الذي أُنزل فيه القرآن هدى للناس وبيّنات من الهدى والفرقان ، فمن شهد منكم الشهر فليصمه [١] » .

And Allaah said, **The month of Ramadhaan is the month in which the Qur'aan was revealed** *(from the Lowhul Mahfoodh to the sky above the earth on Laylatul Qadr)* **as a guidance for mankind, whose Aayaat of guidance are absolutely clear, and which distinguishes** *(between truth and falsehood)***. So whoever among you witnesses this month** *(is alive during this month and capable of fasting)* **should fast in it**

The decisive battle of Badr

معركة بدر الحاسمة

وفي رمضان سنة اثنتين من الهجرة ، كانت غزوة بدر الكبرى ، وقد سمّى الله هذه المعركة بيوم الفرقان ، فقال :
« إن كنتم آمنتم بالله وما أنزلنا على عبدنا يوم الفرقان يوم التقى الجمعان [١] » .

In Ramadhaan, the second year of the Hijrah, the major battle of Badr took place. Allaah named this battle with the name 'Day of distinction'. He said, '**if you believe in Allaah and in what**

We had sent down *(angels and signs of Allaah's power)* **to Our slave** *(Muhammad)* **on the day of the distinction** *(between truth and falsehood)***,** *(which was)* **the day when the two parties** *(Mu'mineen and Mushrikeen armies)* **clashed** *(at Badr)'*

وكان من خبر هذه الغزوة أن رسول الله – ﷺ – سمع بأبي سفيان بن حرب مُقْبِلاً من الشام في عير (٢) عظيمة لقريش ، فيهاَ أموالهم وتجاراتهم ، وكانت الحرب قائمة بين المسلمين وبين قريش المشركين ، وكانت تبذل أموالها وكل ما تملكه ، في محاربة الإسلام ، وإضعاف شأن المسلمين ، وكانت كَتَائِبُهم تصل إلى حدود المدينة وإلى مراعيها .

The reason for this battle coming about was that Rasulullaah heard that Abu Sufyan bin Harb was coming from Shaam with a huge caravan. It had wealth and merchandise. A war took place between the Muslims and the Quraysh polytheists. They used to spend their wealth and everything they owned in fighting Islaam and bringing down the status of the Muslims. Their battalions used to reach the borders of Madinah and its grazing plains.

فلما سمع رسول الله – ﷺ – بأبي سفيان
مُقْبِلاً من الشّام ، على رأس هذه العير ،
وكان من أشد الناس عداوةً للإسلام ، ندب
رسول الله – ﷺ – الناسَ للخروج إليها ،
ولم يحتفل لها احتفالا بليغاً ، لأَن الأمر أمر
عير لا نفير .

When Rasulullaah □ heard about Abu Sufyan □ coming from Shaam, at the head of this caravan, he was the person who had the most enmity for Islaam, Rasulullaah □ encouraged the people to go out towards the caravan, **he did not make special preparations because it was a matter of a trade caravan, not an army.**

وبلغ أبا سفيان مخرجُ رسولِ الله
- ﷺ - وقَصْدُه إياه ، فأرسل إلى مكة
مستصرخاً (١) لقريش ليمنعوه من المسلمين ،
وبلغ الصريخ أهلَ مكة ، فجدّ جدّهم ونهضوا
مسرعين ، ولم يتخلف من أشرافهم أحد
سوى أبي لهب ، فانه عوّض عنه رجلاً .

When news of the departure of Rasulullaah □ and his intention of coming to him reached Abu Sufyaan □, he sent a caller to the Quraysh in Makkah in order to protect them from the Muslims. The caller reached the people of Makkah, they made great preparation quickly and left. **From among the 'nobles', no one remained behind, except for Abu Lahab, he sent someone else in his place.**

Reply of the Ansaar and their annihilation in obedience

تجاوب الأنصار وتفانيهم في الطاعة :

ولما بلغ رسول الله – ﷺ – خروج قريش ، استشار أصحابه ، وكان يعني الأنصار ، لأنهم بايعوه على أن يمنعوه في ديارهم ، فلما عزم على الخروج من المدينة أراد أن يعلم ما عندهم ، فتكلّم المهاجرون ، فأحسنوا ثم استشارهم ثانياً ، فتكلمو أيضاً فأحسنوا ، ثم استشارهم ثالثا ، ففهمت الأنصار أنه يعنيهم ، فبادر سعد بن معاذ ، فقال : يا

When Rasulullaah got news of the departure of the Quraysh, he consulted with his companions, his objective was the Ansaar because they pledged that they will protect him in their homes. When he intended to leave Madinah, he intended to find out their view. The Muhaajireen spoke and they spoke well. He sought counsel a second time and they spoke well. He then sought counsel a third time, the Ansaar understood that he was referring to them. Hadhrat Sa’d bin Mu’aadh spoke quickly, he said,

رسول الله ! كأنك تعرض بنا ، لعلك تخشى

أن تكون الأنصار ترى حقاً عليها ، أن لا تنصرك إلاّ في ديارهم ، إني أقول عن الأنصار ، وأجيب عنهم ، فاظعن حيث شئت ، وصِلْ حبل من شئت ، واقطع حبل من شئت ، وخذ من أموالنا ما شئت ، وأعطنا ما شئت ، وما أخذت منا كان أحبَّ إلينا مما تركت ، وما أمرت فيه من أمر ، فأمرنا تبع لأمرك ، فوالله لئن سرت حتى تبلغ البرك من غمدان [١] ، لنسيرنّ معك ، والله لئن استعرضت بنا هذا البحر ، خضناه معك .

"O Rasul of Allaah, you probably refer to us, you probably have the fear that the Ansaar feel that the right upon them is that they do not help you but in their homes. Indeed I speak on behalf of the Ansaar and I reply on their behalf, travel wherever you want, and make a treaty with whoever you want, cut off relations with whoever you want, take from our wealth whatever you want, give us whatever you want,

whatever you take from us is more beloved to us than that which you left behind, whatever you command us, we shall carry it out. By Allaah, if you go to Bark Ghimaad (a city of Yemen), we shall definitely go with you and by Allaah, even if you ask us to go into the ocean, we shall go into it with you."

وقال له المقداد : لا نقول لك كما قال قوم موسى لموسى : « اذهب أنت وربك فقاتلا إنا ههنا قاعدون (١) » ، ولكنا نقاتل عن يمينك ، وعن شمالك ، ومن بين يديك ، ومن خلفك .

فلما سمع رسول الله – ﷺ – أشرق وجهه ، وسُرَّ بما سمع من أصحابه ، وقال : سيروا ، وأبْشِرُوا .

Hadhrat Miqdaad □ said, "We do not say to you as the nation of Musa □ said to Musa □, 'Go, you and your Rabb, and fight, indeed we are sitting here', but we shall fight on your right, on your left and in front of you and behind you."

When Rasulullaah heard this, his face beamed and he was happy at what he heard from his companions and said, “Go, glad tidings for you.”

The youngsters compete with each other in the enthusiasm for Jihaad and martyrdom

تنافس الغلمان في الجهاد والشهادة :

ولما تَوَجَّه المسلمون الى بدر ، خرج غلام اسمه عُمَير بن أبي وَقَّاص ، وهو في السادسة عشرة من سنّه ، وكان يخاف أن لا يقبله النبي – ﷺ – لأنه صغير ، فكان يجتهد أن لا يراه أحد ، وكان يتوارى ،

When the Muslims headed for Badr, a lad by the name of Umayr bin Abi Waqqaas , he was sixteen years old, he feared that Rasulullaah would not accept him because he was young, he tried such that no one should spot him, he was hiding.

وسأله أخوه الأكبر : سعد بن أبي وقاص عن ذلك ، فقال : أخاف أن يردني رسول الله – ﷺ – وأنا أُحِبّ الخروج ، لعل الله يرزقني الشهادة ، وكان كذلك ، فأراد رسول الله – ﷺ – أن يرده ، لأنه لم يبلغ مبلغ الرجال ، فبكى عمير ، ورقّ له قلب رسول الله – ﷺ – فأجازه ، وقُتِلَ شهيداً في الغزوة .

His elder brother, Sa’d bin Abi Waqqaas □ asked him about it. He said, “I fear that Rasulullaah □ will turn me back, and I would love to go out, probably Allaah □ will grant martyrdom to me.” And it so happened. Rasulullaah □ intended to send him back because he was not of age of the men. Umayr cried. The heart of Rasulullaah □ softened for him and he □ permitted him and he was martyred in the battle.

Difference between the Muslims and the disbelievers in terms of number and arms/provision

التفاوت بين المسلمين والكفار في العَدَد والعُدَد :

وخرج رسول- ﷺ -مُسرعاً في ثلاث مائة وثلاثة عشر رجلاً ، لم يكن معهم من الخيل إلاّ فَرَسان ، وسبعون بعيراً ، يعتقب الرجلان والثلاثة على البعير الواحد لا فرق في ذلك بين جندي وقائد ، وتابع ومتبوع ، فكان منهم رسول الله- ﷺ -وأبو بكر وعمر وكبار الصحابة .

ودفع اللواء الى مصعب بن عمير ، وراية المهاجرين إلى علي بن أبي طالب ، وراية الأنصار إلى سعد بن معاذ .

Rasulullaah left quickly with three hundred and thirteen men, they only had two horses and seventy camels. Two or three people would take turns on a camel, there was no differentiation between the cavalry and the foot soldier, between the servant and the served, Rasulullaah , Hadhrat

Abu Bakr □, Hadhrat Umar □ and the senior Sahabah □ were among them.

He □ gave the flag to Hadhrat Mus'ab bin Umayr □, the flag of the Muhaajireen was given to Hadhrat Ali bin Abi taalib □ and the flag of the Ansaar to Hadhrat Sa'd bin Mu'aadh □.

ولما سمع أبو سفيان خروجَ المسلمين ، خفض ولحق بساحل البحر ، ولما رأى أنه قد نجا وسَلِمَت العير ، كتب إلى قريش أن ارجعوا ، فإنكم إنّما خرجتم لتحرزوا[١] عيركم ، وهمّوا بالرجوع ، فأبى أبو جهل إلا القتال ، وكانت قريش بين ألف وزيادة ، منهم صناديد قريش ، وسادتها ، وفرسانها ، وأبطالها ، فقال رسول الله – ﷺ – هذه مكة قد ألقت إليكم أفلاذ كَبِدِها .

When Abu Sufyaan □ heard of the departure of the Muslims, he turned and took the coastal route. When he saw that he was saved and the caravan was secure, he wrote to the Quraysh, telling them to return. "You had only come out to protect your caravan." They had intended to return. Abu Jahal refused

everything but for fighting. The Quraysh were just over a thousand, among them were the great influential people, leaders, cavalry and brave men. Rasulullaah said, “This is Makkah, it had thrown its liver out at you.”

وسبق رسول الله – ﷺ – وأصحابه إلى الماء شطرَ الليل ، وصنعوا الحِيَاض ، وسمح رسول الله – ﷺ – لمن وردها من الكفار بالشرب .

وأنزل الله – عزّ وجلّ – في تلك الليلة مطراً ، كان على المشركين وابلاً شديداً ، منعهم من التقدم ، وكان على المسلمين رحمةً وَطَّأَ الأرض ، وصَلَّب الرمل ، وثبّت الأقدام ، وربط على قلوبهم ، وهو قوله تعالى :

Rasulullaah and his companions took control of the water hole at night and they made it a pond and Rasulullaah permitted any disbeliever that passed there to drink.

Allaah sent rain that night. It was a great calamity for the polytheists, it stopped them from advancing, it was a mercy

upon the Muslims, the land softened and the dust had settled, He made their feet firm and joined their hearts. He □ says,

« وينزل عليكم من السمآء ماء ليُطهّركم
به ويُذهب عنكم رجز الشيطان وليربط على
قلوبكم ويثبّت به الأقدام [1] » .

He sent rain to you from the skies to purify you *(so that you could perform wudhu for salaah)*, **to dispel the evil thoughts cast by Shaytaan** *(who told the Mu'mineen that if they were on the right, they would not have been in a position where there was no water for them to drink or clean themselves with)*, **to strengthen your hearts and to make your feet firm** *(with the rain, the ground in the Muslim camp became firm while the ground in the Mushrikeen camp became muddy and unstable)*.

Preparation for battle

استعداد للمعركة :

وبُنِيَ لرسول الله – ﷺ – عريشٌ ، يكون فيها على تَلٍّ مشرف على المعركة ، ومشى في موضع المعركة ، وجعل يشير بيده : هذا مصرع فلان ، هذا مصرع فلان ، هذا مصرع فلان إن شاء الله – فما تعدّى أحد منهم مَوْضِعَ إشارته .

A shelter was made for Rasulullaah , he would be in it on a higher position, over the battlefield. He walked in the battle plain. He indicated with his hand, “This is falling place of so and so, this is the falling place of so and so, this is the falling place of so and so Insha Allaah.” None of them fell further than the place he indicated towards.

ولما طلع المشركون ، وتراءى الجمعان ، قال رسول الله - ﷺ - : « اللهم هذه قريش جاءت بخيلائها وفخرها ، جاءت تحاربك ، وتكذّب رسولك » وكانت ليلة الجمعة ، السابع عشر من رمضان ، فلما أصبحوا ، أقبلت قريش في كتائبها ، واصطفّ الفريقان .

When the polytheists appeared and the two groups saw each other, Rasulullaah said, “O Allaah, this is the Quraysh that have come with haughtiness and pride, they have come fighting you and they have belied Your Rasul.” **It was a Friday night, the seventeenth of Ramadhaan.** In the morning, the Quraysh came forward in their army and the two groups formed their rows.

Du’aa’ and helplessness

دعاء وتضرّع :

وعدّل [1] رسول الله – صلى الله عليه وسلم – الصفوفَ ، ورجع إلى العريش ، فدخله ومعه أبو بكر ، ورسول الله – صلى الله عليه وسلم – يُكثر الابتهال ، والتضرّعَ والدعاء ، واستغاث بالله الذي لا معقّب لحكمه ولا رادّ لقضائه «وما النصر إلا من عند الله» ، فقال : «اللهم إن تهلك هذه العصابة [2] لا تعبد بعدها في الأرض» ، وجعل يهتف

Rasulullaah made the rows straight and he returned to the shelter. He entered and Hadhrat Abu Bakr was with him. Rasulullaah made abundant Du'aa' and he implored, he showed helplessness and prayed, he sought the help of Allaah , nothing can delay His command and nothing can refute His decision, 'There is no help but from Allaah'. He said, "O Allaah, if this small band is destroyed, You will not be worshipped in the earth after this." He implored;

بربه عز وجل ويقول : « اللهم أنجز لي ما وعدتني ، اللهم نصرك » ، ويرفع يديه إلى السماء ، حتى سقط الرداء عن منكبيه ، وجعل أبو بكر -رضي الله عنه- يُسَلّيه ، ويشفق عليه من كثرة الابتهال .

His Rabb and said, “O Allaah, fulfil what You have promised me, O Allaah, Your help.” He lifted his hands towards the heavens until his shawl fell off his shoulders and Hadhrat Abu Bakr began to console him and he had mercy on his abundant imploring.

Two groups fighting regarding their Rabb

هذان خصمان اختصموا في ربهم :

ثم خرج رسول الله – ﷺ – إلى الناس فحرّضهم على القتال ، وخرج عتبة بن ربيعة وأخوه شيبة وابنه الوليد ، فلما توسّطوا بين الصفّين ، طلبوا المبارزة فخرج إليهم ثلاثة فتية من الأنصار ، فقالوا : من أنتم ؟ ! .

قالوا : رهط من الأنصار .

Rasulullaah then came out to the people and encouraged them onto fighting. Utbah bin Rabi'ah and his brother Shaybah and his son Walid came out. When they came between the rows, they requested for single combat. Three youngsters of the Ansaar came out. They said, "Who are you?" they said, "A group of the Ansaar."

قالوا : أكفاء كرام ، ولكن أخرجوا إلينا من بني عمنا .

قال النبي – ﷺ – قم يا عبيدة بن الحارث (ابن المطلب بن عبد مناف) وقم يا حمزة ، وقم يا عليّ .

قالوا : نعم ، أكفاء كرام .

They said, "Noble contemporaries but send our people out to us." Rasulullaah said, "Stand, O Ubaydah bin Haarith (ibn Al-Muttalib bin Abd Manaaf) and stand, O Hamzah and stand, O Ali." They said, "Yes, noble contemporaries."

وبارز عبيدة –وكان أسنّ القوم– عُتْبَةَ ،
وبارز حمزة شَيْبَةَ ، وبارز عليّ الوَلِيد بن
عتبة ، فأما حمزة وعليّ فلم يمهلا خصيميهما
أن قتلاهما ، واختلف عبيدة وعتبة بينهما
ضربتين كلاهما أثبت صاحبه ، وكرّ حمزة
وعليّ بأسيافهما على عتبة فأجهزا [1] عليه ،
واحتملا عبيدة ، وهو جريح ، ومات شهيداً .

Ubaydah duelled – and he was the eldest – Utbah, Hamzah duelled Shaybah and Ali duelled Walid bin Utbah. As for Hamzah □ and Ali □, they did not give their adversaries a chance and killed them.” Ubaydah □ and Utbah each dealt two blows between them, each one more firm than the other, Hamzah □ and Ali □ attacked Utbah with their swords and killed him. **They picked up Ubaydah – while he was wounded – and he passed away a martyr.**

The two groups meet and fighting begins

التحام الفريقين ونشوب الحرب :

وتزاحف الناس ، ودنا بعضهم من بعض ، ودنا المشركون ، فقال رسول الله – ﷺ – : « قوموا إلى جنة عرضها السماوات والأرض » .

The people went ahead of each other, some came close to the other, and the polytheists came close. Rasulullaah said, “Stand for Jannah, whose breadth spans the heavens and the earth.”

The first martyr

أول قتيل :

وقام عمير بن الحمام الأنصاري ، فقال : يا رسول الله ! (ﷺ) جنة عرضها السماوات والأرض ؟ ، قال : نعم ، قال بخ بخ يا رسول الله ! قال : ما يحملك على قولك : بخ بخ ؟ ، قال : لا والله يا رسول الله إلاّ رجاء أن أكون من أهلها ، قال : فإنك من أهلها ، فأخرج تمراتٍ من قرنه (١) ،

Hadhrat Umayr bin al-Hammam Ansaari stood up. He said, " O Rasulullaah, Jannah, the breadth of which is the heavens and the earth?" he said, "Yes." He said, "Excellent, excellent O Rasul of Allaah." He said, "What prompted you to say 'excellent, excellent'?" He said, "Nothing, by Allaah, O Rasul of Allaah except that I hope to be of its inhabitants." He said, "You are of its inhabitants." He took out a few dates that he had in his quiver

فجعل يأكل منهنّ ، ثم قال : لئن حييت حتى
آكل من تمراتي هذه ، إنّها لحياة طويلة ،
فرمى بما كان معه من التمر ، ثم قاتل حتى
قُتِلَ ، فكان أوّلَ قتيل .

He began to eat from it. He □ then said, “If I live to eat of these dates, then indeed life will be long.” He put aside whatever dates he had and then fought till he was killed. **He was the first martyr.**

والناس على مصافّهم ، صابرون ذاكرون
الله كثيرا ، وقاتل رسول الله – ﷺ – قتالاً
شديداً ، وكان أقرب الناس من العدو ، وكان
من أشد الناس يومئذ بأساً ، ونزل الملائكة
بالرحمة والنصر وقاتلوا المشركين .

The people were in their rows, patient, remembering Allaah in abundance. Rasulullaah □ fought severely, he was the closest of the people to the enemy and he was the most severe of people on that day, the angels of mercy and help descended and they fought the polytheists.

**Two brothers race to kill the enemy of Allaah and His Rasul **

مسابقة الإخوة الأشِقّاء في قتل أعداء الله ورسوله :

وتسابق الشباب في الشهادة ونيل السعادة ، وكانت مسابقة بين أخلاء وأصدقاء وإخوة أشقاء .

The youth competed for martyrdom and to acquire good fortune. The competition was between friends, companions and real brothers.

يقول عبد الرحمن بن عوف « إني لفي الصف يوم بدر ، اذا التفتُّ فإذا عن يميني وعن يساري فتيان حديثا السن ، فكأني لم آمن بمكانهما إذ قال لي أحدهما سرّاً من صاحبه يا عم أرني أبا جهل ، فقلت : يا ابن أخي ما تصنع به ؟ ، قال : عاهدت الله إن رأيته أن أقتله أو أموت دونه ، وقال لي الآخر سرّاً من صاحبه مثله ، قال : فما سرّني أني بين رجلين مكانهما ، فأشرت لهما اليه ، فشدّا (١) عليه مثل الصقرين ، حتى ضرباه .

Hadhrat Abdur Rahmaan bin Auf says, "In the rows on the day of Badr, I turned, and on my right and left there were two youngsters. I did not fear their presence. Suddenly one of them said to me, hiding from his companion, "O uncle, show me where is Abu Jahal." I said, "O nephew, what will you do with him?" He said, "I made a promise to Allaah that if I see him I shall kill him, or I shall die." The other one spoke to me, quietly, hiding from his companion in the same way. Hadhrat Abdur Rahmaan bin Auf said, "I would not have been pleased if I was in their place, amongst others." I indicated for

them to him. They attacked him like falcons, until they struck him.

ولما قتل أبو جهل قال رسول الله
– ﷺ – : هذا أبو جهل فرعون هذه الأمة » .

When Abu Jahal was killed, Rasulullaah □ said, **“This is Abu Jahal, the Pharoah of this ummah.”**

A clear victory

الفتح المبين :

ولما أسفرت الحرب عن انتصار المسلمين
وهزيمة المشركين ، قال رسول الله ﷺ :
الله أكبر ، الحمد لله الذي صدق وَعْدَه ،
ونصر عبده ، وهزم الأحزاب وحده ،
وصدق الله العظيم :

When the battle showed the victory of the Muslims and the defeat of the polytheists, Rasulullaah □ said, “Allaah is the greatest, all praise is due to Allaah, Who was truthful in His

promise, and helped His servant, and defeated the groups, alone, and Allaah is true,

« ولقد نصركم الله ببدر وأنتم أذلّة ، فاتّقوا الله لعلكم تشكرون [١] » .

وأمَرَ بالقتلى أن يُطْرَحوا في القليب [٢] ،

فطُرِحُوا فيه ، ووقف عليهم فقال : « يا أهل القليب ! هل وجدتم ما وعد ربكم حقًّا ؟ فإني قد وجدتُ ما وعدني ربي حقًّا »

وقُتِلَ من سراة الكفار يوم بدر ، سبعون ، وأُسِرَ سبعون ، ومن المسلمين من قريش ستة ، ومن الأنصار ثمانية .

وفرّق رسول الله – ﷺ – الأسارى بين أصحابه ، وقال : استوصوا بهم خيراً .

Allaah had undoubtedly assisted you *(Muslims)* **at Badr when you were in a weak position** *(with a smaller army and few weapons)*. **So fear Allaah to express gratitude to Him.**

He commanded that the killed be thrown into a well, they were thrown therein. He stood there and said, “O people of

the well, have you found what your Rabb promised to be true? For indeed I have found what my Rabb promised me to be true.”

Seventy of the great people of the disbelievers were killed on the day of Badr, and seventy were taken prisoner. Seven of the Quraysh amongst the Muslims were martyred and eight from the Ansaar.

Rasulullaah ﷺ divided the prisoners amongst the companions, and he said, “I bequest you to treat them well.”

The effects of the battle of Badr

وقع معركة بدر :

وتوجه رسول الله –ﷺ– إلى المدينة مؤيّداً مظفّراً ، وقد خافه كل عدو له بالمدينة وحولها ، وأسلم بشر كثير من أهل المدينة .

Rasulullaah ﷺ headed to Madinah supported and victorious. All the enemies of Madinah and the surrounds feared him and many people of Madinah accepted Islaam.

ووقعت النياحة في بيوت المشركين بمكة ،
وكثر البكاء على القتلى ، ودخل الرعب في
قلوب الأعداء .

There were cries in the homes of the polytheists in Makkah. There was abundant crying upon the dead and awe entered the hearts of the enemy.

Teaching the Muslim children was the ransom for the prisoners

تعليم غلمان المسلمين فداء الأسرى :

وعفا رسول الله – ﷺ – عن الأسرى
وقبل منهم الفداء ، وكان من لا شيء له منّ
عليه رسول الله – ﷺ – فأطلقه ، وبعثت
قريش في فداء الأسارى ، فأطلق سراحهم .

Rasulullaah □ forgave the prisoners and accepted ransom from them. Those who did not have anything to give, Rasulullaah □ freed them as a favour and when the Quraysh sent ransom for the prisoners, Rasulullaah □ freed them.

وكان من الأسرى من لم يكن لهم فداء ،
فجعل رسول الله - ﷺ - فداءهم أن يعلِّموا
أولادَ الأنصارِ الكتابةَ ، فيعلم كل واحد
عشرة من المسلمين الكتابة ، وكان زيد بن
ثابت ممن تعلّم بهذا الطريق .

Also, those prisoners who did not have ransom to give, Rasulullaah made their ransom education of the children of the Ansaar, how to read and write. Each of them taught ten Muslim children how to read and write. Zayd bin Thaabit was one of those who learnt through this way.

وكان بنو قينقاع أول يهود ، نقضوا ما بينهم وبين رسول الله – ﷺ – وحاربوه ، وآذوا المسلمين ، فحاصرهم رسول الله – ﷺ – خمس عشرة ليلة ، حتى نزلوا على حكمه ، وشفع فيهم حليفهم عبد الله بن أُبَيّ رأس المنافقين ، فأطلقهم له رسول الله – ﷺ – ، وكانوا سبع مائة مقاتل وكانوا صاغةً وتُجّاراً .

Banu Qaynuqaa’ was the first Jewish tribe that broke the pact between them and Rasulullaah and they fought, and gave difficulty to the Muslims. Rasulullaah laid siege to them for fifteen nights until they were ready to accept his decision. Their ally, the leader of the hypocrites, Abdullaah bin Ubayy interceded for them, Rasulullaah left them, they were seven hundred soldiers that were traders and professionals.

The Battle of Uhud

Ignorant tribalism and revenge

غزوة أحد

الحمية الجاهلية وأخذ الثأر :

لما أصيب صناديد قريش يوم بدر ، ورجع فلُّهم إلى مكة ، عظم المصاب عليهم ومشى رجال أصيب آباؤهم وأبناؤهم وإخوانهم ، فكلموا أبا سفيان ، ومن كانت له في تلك العير تجارة ، فاستعانوا بهذا المال على حرب المسلمين ، ففعلوا ، واجتمعت قريش لحرب رسول الله – ﷺ – وحرّض الشعراء الناس بشعرهم ، وأثاروا فيهم الغيرةَ والحميةَ .

When the great leaders of the Quraysh were killed and the army returned defeated to Makkah, there was a great calamity upon the Quraysh. The fathers, sons and brothers of those who were killed came to Abu Sufyaan. Whoever had merchandise in that caravan, they requested that the wealth be used against the Muslims. They did this. The Quraysh agreed to wage war against Rasulullaah and the poets encouraged

and incited the people with their poetry, the self-honour and support within them came forth.

وخرجت قريش في منتصف شوال سنة ثلاث للهجرة بأبنائها ومن تابعها من القبائل ، وخرج سادة قريش بأزواجهم ، وأقبلوا حتى نزلوا مُقَابِلَ المدينة .

The Quraysh left halfway through Shawwaal 3 A.H with their sons and tribes that were their allies. The leaders of the Quraysh left with their wives, until they came and disembarked in front of Madinah.

وكان من رأي رسول الله – ﷺ – أن
يقيم المسلمون بالمدينة ويَدَعوهم ، فان دخلوا
عليهم ، قاتلوهم فيها ، وكان رسول الله
ﷺ يكره الخروج ، وكان رأي عبد الله
ابن أبي ما رأى رسول الله – ﷺ – فقال رجال
من المسلمين ممن كان فاته بدر : يا رسول
الله – ﷺ – اخرج بنا الى أعدائنا لا يرونا
أنا جبنّا عنهم وضعفنا .

It was the view of Rasulullaah ﷺ that the Muslims should stay in Madinah and leave them in their condition. If the enemy enters, they will fight them within the city. Rasulullaah ﷺ disliked going out. The view of Abdullaah bin Ubayy agreed with the view of Rasulullaah ﷺ. The Muslims who missed Badr said, “O Rasul of Allaah, come out with us to our enemy, they should not think that we are cowardly and weak.”

فلم يزالوا برسول الله - ﷺ - حتى دخل رسول الله - ﷺ - بيته ، فلبس لَأْمَته (١) ، وندم الذين اقترحوا الخروج ، فقالوا : استكر هناك يا رسول الله ! ولم يكن ذلك لنا ، فان شئت فاقعد - صلى الله عليك - فقال رسول الله - ﷺ - : ما ينبغي لنبي إذا لبس لأمته أن يضعها حتى يقاتل .

They continued speaking on this until Rasulullaah entered his house, wore his armour. Those who requested that he come out regretted. They said, "O Rasulullaah, stay here,we had no right. If you wish, remain here, may Allaah have mercy on you." **Rasulullaah said, "It is not appropriate for a Nabi who has worn his armour to take it off until he fights."**

وخرج رسول الله - ﷺ - في ألف من أصحابه ، فلما كانوا بالشوط بين المدينة وأُحد ، انخزل (٢) عنه عبد الله بن أُبيّ بثلث الناس ، وقال : أطاعهم وعصاني .

Rasulullaah □ left with a thousand companions. When they reached a spot between Uhud and Madinah, Abdullaah bin Ubayy abandoned them with a third of the people, and he said, “He obeyed them and disobeyed me.”

In the plains of Uhud

في ميدان أحد :

ومضى رسول الله -ﷺ- حتى نزل
الشعب من أُحد ، وهو جبل على نحو ٣ كيلو
من المدينة ، وجعل ظهره وعسكره إلى أُحد ،
وقال : لا يُقَاتِلَنَّ أحد منكم حتى نأمره
بالقتال ، وتعبّىء (١) رسول الله -ﷺ-
للقتال ، وهو في سبع مائة رجل ، وأمّر
على الرماة عبد الله بن جبير ، وهم خمسون

Rasulullaah □ carried on until he disembarked in a valley of Uhud. **Uhud is a mountain 3 kilometeres from Madinah.** He placed his back and that of the army towards Uhud and said, “None of you should fight until commanded to fight.” Rasulullaah □ began preparing for battle, he was with seven

hundred men. He appointed Hadhrat Abdullaah bin Jubayr □ as the leader of the archers, they were fifty men.

رجلاً ، فقال : ادفع الخيلَ عنا بالنبل ،
لا يأتونا من خلفنا ، إن كانت لنا أو علينا ،
وأمَرَهم بأن يلزموا مركزهم ، وأن لا
يفارقوه ولو رأوا الطير تتخطف العسكر ،
ولبس درعاً فوق درع ، ودفع اللواء إلى
مصعب بن عمير –رضي الله عنه– .

He said, “Stop the cavalry by means of arrows, they should not come to us from behind, whether the battle is in our favour or not.” He commanded them to stay at their post and not to leave it even if they see birds eating the bodies of the army. He wore an armour over his armour and he gave the flag to Hadhrat Mus’ab bin Umayr □

Competition between those of the same age

مسابقة بين أتراب :

ورد رسول الله – ﷺ – جماعةً من الغلمان يوم أُحد لصغرهم ، ورد رسول الله – ﷺ – سمرة بن جندب ، ورافع بن خديج ، وهما ابنا خمس عشرة سنة ، وشفع أبو رافع لابنه ، وقال : يا رسول الله ! ان ابني رافعاً رام ، فأجازه النبي ﷺ .

Rasulullaah □ sent a group of youngsters back on the day of Uhud because of their young age. Rasulullaah □ told Hadhrat Samurah bin Jundub □ to return and Hadhrat Raafi’ bin Khadij □. **They were fifteen years old, Abu Raafi □ interceded for his son and said, “O Rasul of Allaah, indeed my son Raafi’ is a good archer.” So Rasulullaah □ permitted him.**

وعُرِضَ على رسول الله – ﷺ – سمرة ابن جندب ، وهو في سن رافع ورده رسول الله – ﷺ – لصغره ، فقال سمرة : لقد أجزتَ رافعاً ورددتَني ، ولو صارَعتُه لصَرَعتُه ، ووقعت المصارعة بينهما ، فصرع سمرة رافعاً ، فأجيز ، وخرج وقاتل يوم أحد .

Samurah bin Jundub □ was presented to Rasulullaah □, he was the same age as Hadhrat Raafi □ and Rasulullaah □ told him to return on account of his young age. Hadhrat Samurah □ said, “You permitted Raafi and asked me to return, if I have to wrestle him, I shall floor him.” **A wrestling match was held between them and Hadhrat Samurah □ floored Hadhrat Raafi’ □, so he was permitted.** He came out and fought on the day of Uhud.

The battle

المعركة :

والتقى الناس ، ودنا بعضهم من بعض وقامت هند بنت عتبة في النسوة ، وأخذن الدفوف يضربن بها خلف الرجال ، يُحَرِّضْنَهم ، واقتتل الناس ، حتى حميت [1] الحرب ، وقاتل أبو دجانة الذي أخذ السيف من رسول الله – ﷺ – ووعده بأنه يأخذه بحقه ، حتى أمعن في الناس ، وجعل لا يلقى أحداً إلاّ قتله .

Both armies faced each other, they came close to each other. Hind bint Utbah stood up amongst the women. They took drums and beat them,whilst behind the men, encouraging them, they fought until the war became heated. Abu Dujaanah fought, he took a sword from Rasulullaah , and he promised that he will take it with its right, he plunged amongst the people and did not meet anyone but killed him.

وقاتل حمزة بن عبد المطلب قتالاً شديداً ، وقتل عدداً من الأبطال ، لا يقف أمامه شيء ، وكان وحشي غلام جبير بن مطعم له بالمرصاد ، وكان يقذف بحربة له قلما يخطىء لها شيئا ، ووعده جبير بالعتق إن قتل حمزة ، وقد قتل عمه طُعَيْمَة يوم بدر ، وكانت هند زوج أبي سفيان تحرّضه كذلك على قتل حمزة وشفاء نفسها ، وحمل وحشي على حمزة بحربته ، فدفعها عليه ، حتى خرجت من بين رجليه ، فوقع شهيداً .

Hadhrat Hamzah □ fought severely, he killed a number of brave men, nothing stood in front of him. Wahshi was a slave of Jubayr bin Mut’im, he was waiting for him (Hadhrat Hamzah □) in ambush. He would throw a small spear, it would hardly miss. Jubayr promised him freedom if he kills Hamzah. He □ had killed his uncle Tu’aymah on the day of Badr. Similarly, Hind, the wife of Abu Sufyaan encouraged him to kill Hadhrat Hamzah □ and to cool her anger. Subsequently, Wahshi □ lifted his spear to kill Hadhrat

Hamzah and threw it, until it came out from between his legs and he fell as a martyr.

وقاتل مصعب بن عمير دون رسول الله – ﷺ – حتى قُتِلَ ، وأُبْلِيَ المسلمون بلاءً حسناً .

Hadhrat Mus’ab bin Umayr fought in front of Rasulullaah until he was killed and the Muslims were severely tested.

The Muslims overpower

غلبة المسلمين :

وأنزل الله – تعالى – نصره عليهم ، وصدقهم وعده ، حتى كشفوا المشركين عن العسكر ، وكانت الهزيمة لا شك فيها ، وولّت النساء مُشَمِّرَات هوارِبَ .

Allaah sent His help upon them and He was true in His promise, they caused the polytheists to flee their army, it was

a victory, without doubt and their women lifted their garments and turned to flee.

How did calamity come upon the Muslims?

كيف دارت الدائرة على المسلمين :

وبينما هم كذلك اذ انهزم المشركون ، وولَّوْا مدبرين ، حتى انْتَهَوْا إلى نسائهم فلما رأى الرماة ذلك ، مالوا إلى العسكر ، وهم موقنون بالفتح ، وقالوا : يا قوم ! الغنيمة ، الغنيمة ، فذَكَّرهم أميرهم عهدَ رسولِ الله – ﷺ – فلم يسمعوا ، وظنوا أن ليس للمشركين رجعة ، فأخلوا الثغر (١) ،

Whilst the battle was raging, the polytheists were put to flight and they turned to flee until they reached their women. When the archers saw this, they headed for the army, they were convinced of victory. They said, "O people, booty, booty." Their leader reminded them of the instruction of Rasulullaah , they did not listen. They though that the polytheists will not return so they left the post.

وخلَّوْا ظهورَ المسلمين إلى الخيل ، وأصيب
أصحاب لواء المشركين ، حتى ما يدنو منه
أحد من القوم ، فأتاهم المشركون من خلفهم ،
وصرخ صارخ : « ألا ! إنّ محمداً قد
قُتِلَ » ، فتراجع المسلمون ، وكَرَّ المشركون
كرَّةً ، وانتهزوا الفرصة ، وكان يوم بلاء
وتمحيص ، وخلص العدوّ إلى رسول الله
– ﷺ – وأصابته الحجارة حتى وقع لشقه ،
وأصيبت رباعيته ، وشجّ في وجهه ، وجرحت
شفته – ﷺ – وجعل الدم يسيل على وجهه ،
فيمسحه ويقول : كيف يفلح قوم خضبوا (١)
وجه نبيهم وهو يدعوهم الى ربهم ؟ ! .

They left the backs of the Muslims for the cavalry, all the flag bearers of the polytheists were killed, no one went ahead to carry the flag. The polytheists came from behind. A person screamed, “Know well, indeed Muhammad has been killed!” The Muslims turned back. The polytheists turned around and took advantage of the situation, it was a day of trial and a test,

the enemy went ahead to Rasulullaah □ and a stone struck him, until he fell down on his side, his canines were chipped and his face was wounded, his lips were cut, blood flowed from his face, he wiped it and said, **“How can a nation prosper, those who bloodied the face of their Nabi, whilst he called them to their Rabb?”**

ولا يعلم المسلمون بمكانه ، فأخذ علي
ابن أبي طالب –رضي الله عنه– بيد رسول الله
– ﷺ –ورفعه طلحة بن عبيد الله ، حتى
استوى قائماً ، ومصّ مالك بن سِنَان الدَّم
عن وجهه – ﷺ –وابتلعه .
ولم تكن فرّةً ، انما كانت جولةٌ يُضْطَرُّ
إليها الجيش ، ثم يستأنف كرّةً .

The Muslims did not know of his position. Hadhrat Ali bin Abi Taalib □ took the hand of Rasulullaah □ and Talha bin Ubaydullaah picked him up until he stood up, **Hadhrat Maalik bin Sinaan □ licked the blood of his face □ and swallowed it.** This was not a defeat for the Muslims, it was a temporary setback that came upon the army in a state of helplessness, the army attacked once again.

وما أصاب المسلمين من نكسة ومحنة ،
وما أصيبوا به من خسارة في النفوس ، وشهادةِ
من كان قوة للاسلام والمسلمين ، وناصراً
لرسول الله –ﷺ– وللدين ، إنما كان نتيجةَ
زلَّةٍ للرماة ، وعدمِ تمسكهم بتعاليم الرسول
–ﷺ– وأمره إلى اللحظة الأخيرة ،
وإخلائهم للجبهة التي عيّنهم رسول الله
–ﷺ– عليها وهو قوله تعالى :

What occurred to the Muslims from loss and trials, and whatever loss of life occurred to them in terms of martyrs and it was a means of strength for Islaam and the Muslims and as help for Rasulullaah □ and for Deen, it was a result of the slip of the archers and their not holding onto the instruction of Rasulullaah □ and his command to them to remain there until the last moment and their moving away from the place stipulated to them by Rasulullaah □, Allaah □ says,

« ولقد صدقكم الله وعده إذ تحسّونهم بإذنه ، حتّى إذا فشلتم وتنازعتم في الأمر وعصيتم من بعد ما أراكم ما تحبّون ، منكم من يريد الدنيا ومنكم من يريد الآخرة ، ثم صرفكم عنهم ليبتليكم ، ولقد عفا عنكم ، والله ذو فضل على المؤمنين » . (١)

Most assuredly Allaah fulfilled His promise to *(assist)* **you** *(Muslims)* **when you killed them** *(the Mushrikeen)* **with His permission** *(So you continued to gain the upper hand in the Battle of Uhud because of Allaah's assistance)* **until** *(the time came when)* **you** *(some of the Sahabah ordered to guard a mountain pass)* **lost courage, disputed about the order** *(to guard the pass)* **and disobeyed** *(the order to guard the pass regardless of what happens)* **after you were shown what you liked** *(after you saw the other Muslims gathering the booty. When this happened, Allaah's assistance was withdrawn)*. **Some of you sought the world** *(the booty)* **while some of you sought the Aakhirah** *(choosing to remain posted at the pass and giving their lives defending it)*. **Then Allaah turned you away from them** *(gave you an excuse to turn away from fighting the Mushrikeen, causing you to desert your posts at the pass)* **to test you** *(to test who will obey orders and remain on duty and who will not)*. **Undoubtedly He** *(Allaah)* **has already pardoned you and verily Allaah is Most Kind towards the Mu'mineen.** *(Since Allaah had forgiven the Sahabah for this, it is not permissible for anyone to criticise them for it.)*

Unique incidents of love and sacrifice

روائع من الحب والفداء :

نزع أبو عبيدة بن الجراح إحدى الحلقتين من وجه رسول الله – ﷺ – فسقطت ثنيته ، ونزع الأخرى فسقطت ثنيته الأخرى ، فكان ساقط الثنيتين ، وترّس أبو دجانة بنفسه دون رسول الله ﷺ ، يقع النبل في ظهره ، وهو مُنْحَنٍ عليه ، حتى كثر فيه النبل ، ورمى سعد بن أبي وقاص دون رسول الله – ﷺ – ويناوله رسول الله – ﷺ – النبلَ ويقول : ارم فَدَاكَ أبي وأمي .

Hadhrat Abu Ubaydah □ pulled out the first ring from the face of Rasulullaah □ and his front tooth broke. He removed the second ring and another tooth broke. In this way, he lost two of his teeth. Abu Dujaanah □ threw himself in front of Rasulullaah □, arrows hit his back, he remained over him □ until a number of arrows hit his back. Hadhrat Sa’d bin Abi Waqqaas □ stood in front of him and fired arrows and he □ was saying, “Fire, may my mother and father be sacrificed upon you.”

وأصيبت عينُ قَتَادَة بن النعمان ، حتى وقعت على وجنته فردّها رسول الله – ﷺ – بيده ، فكانت أحسن وأحَدَّهما ، وقصده المشركون ، يريدون ما يأباه الله ، فحال دونه نفرٌ نحو عشرة ، حتى قُتِلوا عن آخرهم ، وجالدهم طلحة بن عبيد الله ، ترّس عليه بيده يقي بها رسول الله – ﷺ – فأصيبت أنامله ، وشلّت يده ، وأراد رسول الله – ﷺ – أن يعلوَ صخرةً هنالك ، فلم يستطع لما به من الجراح والضعف ، فجلس طلحة تحته ، حتى صعدها ، وحانت الصلاة فصلى بهم جالساً .

The eye of Hadhrat Qatadah bin Nu'maan □ was struck, it hung onto his face. Rasulullaah □ put it back in its place and it became the better and sharper of his two eyes. The polytheists headed towards him □, they wanted what Allaah □ did not want; a group of

about ten Sahabah □ came and stood in front of him □, until all of them were martyred. Hadhrat Talha bin Ubaydullaah □ fought them and he made his hand a shield in front of Rasulullaah □. As a result, his fingers were injured and his hand became paralysed. Rasulullaah □ wanted to ascend a boulder but he did not have the ability because of the wounds and weakness. Hadhrat Talha □ sat beneath him, until he ascended. **The time of Salaah came in; he □ sat and performed Salaah.**

ولما انهزم الناس ، لم ينهزم أنس بن
النضر – عم أنس بن مالك خادم رسول
الله ﷺ – ، وتقدم ، فلقيه سعد بن معاذ ،
فقال : أين يا أبا عمر ! فقال أنس : واهاً
لريح الجنة ، يا سعد إني أجدها دون أحد .

When the people turned, Hadhrat Anas bin Nadr □, the uncle of Hadhrat Anas bin Maalik □, the attendant of Rasulullaah □, went forward and he met Hadhrat Sa'd bin Mu'aadh □. He said, "Where to, O Abu Umar?" Anas □ said, "How good is the fragrance of Jannah, O Sa'd, indeed I find it from the Mountain of Uhud."

وانتهى أنس بن النضر إلى رجال من المهاجرين والأنصار ، وقد ألقوا بأيديهم ، فقال : ما يجلسكم ؟ قالوا : قُتِل رسول الله – ﷺ – ، فقال : فماذا تصنعون بالحياة بعده ؟ قوموا فموتوا على ما مات عليه رسول الله ، ثم استقبل القوم ، فقاتل حتى قُتِل .

يقول أنس – رضي الله عنه – لقد وجدنا به يومئذ سبعين ضربة ، فما عرفه إلا أخته ، عرفته ببنانه .

Hadhrat Anas bin Nadr □ reached a group of the Muhajireen and the Ansaar, they had put their hands down. He said, “What has made you sit down?” they said, “Rasulullaah □ has been martyred.” He said, “What will you do with life after him? Stand, and die upon what Rasulullaah □ died for.” He faced the people and fought till he was martyred.

Hadhrat Anas □ said, “We found seventy wounds on him that day, none but his sister recognized him, she recognized him from his fingertips.

وقاتل زياد بن السكن في خمسة من
الأنصار دون رسول الله – ﷺ – يقتلون
دونه رجلاً ثم رجلاً ، فقاتل زياد حتى
أثبتته الجراحة ، فقال رسول الله – ﷺ –
أدنُوه مني ، فأدنَوْه منه ، فوسَّدَه قدمه ،
فمات وخدّه على قدم رسول الله – ﷺ .

Hadhrat Ziyaad bin Sakan fought with a group of five of the Ansaar in front of Rasulullaah, they were martyred one after the other. Hadhrat Ziyaad fought until his wounds became deep. Rasulullaah said, “Bring him close to me. He was brought close to him, Rasulullaah made his feet a pillow for him, he passed away whilst his cheek was on the feet of Rasulullaah

وكان عمرو بن الجَمُوح أعرج شديد
العرج ، وكان له أربعة أبناء شباب ، يغزون
مع رسول الله – ﷺ – ، فلما توجه إلى أحد ،
أراد أن يخرج معه ، فقال له بنوه : إن الله
قد جعل لك رخصة ، فلو قعدت ونحن
نكفيك ، وقد وضع الله عنك الجهاد .

Hadhrat Amr bin Jamooh □ was severely lame. He had four young sons. They fought with Rasulullaah □. When they headed for Uhud, he intended to leave with them, his sons said to him, “Indeed Allaah has given you permission, you stay, we shall suffice for you, Allaah has lifted the obligation from you.”

فأتى عمرو رسولَ الله – ﷺ – فقال :
إن بَنِيَّ هؤلاء يمنعونني أجاهد معك ، ووالله
إني لأرجو أن أُسْتَشْهَد ، فأطأ بعرجتي هذه
في الجنة ، فقال له رسول – ﷺ – : أما
أنت فقد وضع الله عنك الجهاد ، وقال
لبنيه : وما عليكم أن تَدَعوه ، لعل الله يرزقه
الشهادة ، فخرج مع رسول الله – ﷺ –
فقُتِلَ يوم أحد شهيداً .

Hadhrat Amr □ came to Rasulullaah □ and said, “These sons of mine are stopping me from going in Jihaad with you, by Allaah, indeed I desire to be martyred. I shall walk with this lame leg in Jannah.” Rasulullaah □ said, “As for you, Allaah has lifted the obligation of Jihaad from you.” He said to his sons, “Let him go, probably Allaah will grant martyrdom to him.” He went out with Rasulullaah □ and he was martyred on the day of Uhud.

يقول زيد بن ثابت -رضي الله عنه- بعثني رسول الله -ﷺ- يوم أحد أطلب سعد بن الربيع ، فقال لي : إن رأيته ، فاقرأه مني السلام ، وقل له : يقول لك رسول الله -ﷺ- : كيف تجدك ؟ ، قال : فجعلتُ أطوف بين القتلى ، فأتيتُه ، وهو بآخر رمق [1] ، وفيه سبعون ضربة ما بين طعنة برمح ، وضربة بسيف ، ورمية بسهم ، فقلت : يا سعد ! إن رسول الله -ﷺ- يقرأ عليك السلام ، ويقول لك : أخبرني كيف تجدك ؟ ، فقال : وعلى رسول الله السلام ، وقل له يا رسول الله : أجد ريح الجنة ، وقل لقومي الأنصار : لا عذر لكم عند الله ، إن خلص إلى رسول الله -ﷺ- وفيكم عين تطرف [1] ، وفاضت نفسه من وقته .

Hadhrat Zayd bin Thaabit □ said, “Rasulullaah □ sent me to look for Sa’d bin Rabi on the day of Uhud. He said to me, “If you see him, convey Salaam from me to him and tell him, Rasulullaah □ says to you, “What do you experience at this time?” Hadhrat Zayd bin Thaabit □ says, “I began to search among the martyrs, I came to him, he was at the last stages of his life. He had seventy wounds from spears, swords and arrows.” I said, “O Sa’d, indeed Rasulullaah □ sends Salaam to you and he says to you, “What do you experience at this time?” he said, “Salaam to Rasulullaah □ and tell him, “O Rasulullaah, I find the fragrance of Jannah. Tell my people, the Ansaar, ‘you have no excuse by Allaah if you have the strength to move your eyes and if someone reaches Rasulullaah □.’” And his life left him.

وقال عبدالله بن جحش في ذلك اليوم :
اللهم إني أقسم عليك أن ألقي العدوّ غداً
فيقتلوني ، ثم يَبْقُروا (٢) بطني ، ويجْدَعُوا (٣)
أنفي وأذني ، ثم تسألني فيم ذاك ؟ ، فأقول :
فيك .

Hadhrat Abdullaah bin Jahsh □ said on that day, “O Allaah, I take an oath that I shall be handed over to the enemy tomorrow, then they will rip my belly and cut my nose and ears, and you will ask me, “For what was all this?” I shall say, “For You.”

The Muslims return to their base

عودة المسلمين إلى مركزهم :

ولما عرف المسلمون رسول الله – ﷺ –
نهضوا به ، ونهض معهم نحو الشعب ،
وأدركه أُبي بن خلف وهو يقول : أي محمد !
لا نجوتُ إن نجوتَ ، وقال رسول الله
ﷺ : دعوه ، فلما دنا ، تناول رسول
الله – ﷺ – الحربة من أحد أصحابه ، ثم
استقبله ، وطعنه في عنقه طعنة تقلّب بها عن
فرسه مراراً .

When the Muslims recognized Rasulullaah □, they went to him, he went with them towards a valley. **Ubayy bin Khalaf** found him □ and said, “O Muhammad, I will not be saved if you are saved.” Rasulullaah □ said, “Leave him.” **When he came closer, Rasulullaah □ took a spear from one of his companions, faced him, and threw the spear at his neck, he fell from the horse a number of times.**

وخرج عليّ بن أبي طالب فملأ درقته ماء [١] ، وغسل عن وجهه الدم ، وكانت فاطمة بنت الرسول–تغسله ، وعليّ يسكب الماء بالمجنّ ، فلما رأت فاطمة أن الماء لا يزيد الدم إلا كثرة أخذت قطعة من حصير ، فأحرقتها ، وألصقتها ، فاستمسك الدم .

Hadhrat Ali bin Abi Taalib came out and filled his shield with water, he washed the blood off his face. Hadhrat Faatimah , the daughter of Rasulullaah washed and Ali poured the water from the shield. When Hadhrat Faatimah saw that the water was not increasing anything but the blood, she took a piece of a straw mat and burnt it. She placed this on the wound and blood stopped.

وكانت عائشة بنت أبي بكر وأم سليم تنقلان القِرَب على متونهما ، تفرغانه في أفواه القوم ثم ترجعان فتملآن ثم تجيئان فتفرغانه في أفواه القوم ، وكانت أم سليط تزفر [٢] لهما القرب .

Hadhrat Ayesha bint Abi Bakr □ and Umm Sulaym □ brought water skins on their backs and were pouring in the mouths of the people, they would return, fill up and come back to pour. Hadhrat Umm Salit □ was filling up for both of them.

ووقعت هند بنت عتبة والنسوة اللائي
معها يمثلن بالقتلى ، من المسلمين ، يجدعن
الآذان والآنف ، وبقرت عن كبد حمزة ،
فمضغتها ، فلم تستطع أن تسيغها فلفظتها .

Hind bint Utbah and other women with her began to mutilate the Muslim martyrs, they cut off their ears and noses, she took out the liver of Hadhrat Hamzah □ and chewed it, but she could not swallow it so she spat it out.

ولما أراد أبو سفيان الانصراف ، أشرف
على الجبل ، ثم صرخ بأعلى صوته : إن
الحرب سجال ، يوم بيوم ، اعل هبل ،
فقال النبي – ﷺ – قم يا عمر ، فأجبه فقل :
الله أعلى وأجل ، لا سواء ، فقتلانا في الجنة
وقتلاكم في النار ، قال أبو سفيان لنا العزى
ولا عزى لكم ، قال النبي – ﷺ – أجيبوه !
قالوا : ما نقول ؟ قال : قولوا : الله مولانا
ولا مولى لكم .

When Abu Sufyaan □ intended to turn, he ascended the mountain and screamed at the top of his voice, “Battle will continue day after day, Hubal is great.” Rasulullaah □ said, “Stand, O Umar and reply. Say, “Allaah is High and Great, He has no partner, our martyrs are in Jannah and your killed are in the fire.” Abu Sufyan □ said, “Uzzah is for us and there is no Uzzah for you.” Rasulullaah □ said, “Answer him.” He said, “What shall is say?” he said, **“Say, “Allaah is our guardian and there is no guardian for you.”**

ولما انصرف ، وانصرف المسلمون ،
نادى : « إن موعدكم بدر للعام القابل » ،
فقال رسول الله – ﷺ – لرجل من أصحابه :
« قل : نعم ، هو بيننا وبينكم موعد » .

وفرغ الناس لقتلاهم ، وحزن رسول
الله – ﷺ – على حمزة ، وكان عَمَّه وأخاه
من الرضاعة والمقاتل دونه .

When they turned and the Muslims turned, he said in a loud voice, “We shall face each other at Badr next year.” Rasulullaah □ said to one of his companions, “Say, yes, it is decided between us.”

The people completed with the burial of their martyrs and Rasulullaah □ was grieved over Hamzah □, he was his uncle and foster brother and his support.

Patience of a believing woman

صبر امرأة مؤمنة :

وأقبلت صفية بنت عبد المطلب لتنظر إليه ، وكان أخاها لأبيها وأمها ، فقال رسول الله – ﷺ – لابنها الزبير بن العوام : ألقها ، فأرجعها ، لا ترى ما بأخيها ، فقال لها : يا أمه ! إنّ رسول الله – ﷺ – يأمركِ أن ترجعي ، قالت : ولم؟ ، وقد بلغني أن قد مُثّل بأخي ، وذلك في الله ، لأحتسبنّ ولأصبرنّ ، إن شاء الله ، وأتته ، فنظرت إليه ، وصلّت عليه ، واسترجعت واستغفرت له ، ثم أمر به رسول الله – ﷺ – فدُفِن .

Hadhrat Safiyyah bint Abdul Muttalib □ came to see her brother, she was his (Hadhrat Hamzah □'s) full sister. Rasulullaah □ said to her son Hadhrat Zubayr bin Awwaam □, "Go and meet her and make her return. She will not be able to see her brother in this condition. Tell her, "O Mother, indeed Rasulullaah □ commands you to return."" She said,

"Why? I heard that my brother was mutilated and it was all for the sake of Allaah, I hope for reward and I shall definitely be patient, Insha Allaah." She came and saw him and made du'aa' for him, she recited (inna lillaah wa inna ilayhi raji'un) and sought forgiveness for him. Rasulullaah then instructed that he be buried.

How was Mus'ab bin Umayr and the other martyrs of Uhud buried?

كيف دفن مصعب بن عمير وشهداء أحد :

وقتل مصعب بن عمير صاحب لواء رسول الله – ﷺ – ، ومن أنْعَمِ فتيان قريش قبل الاسلام ، فكُفِّنَ في بردة ، إن غُطِّيَ رأسه ، بدت رجلاه ، وإن غُطِّيَ رجلاه ، بدت رأسه ، فقال النبي – ﷺ – : غُطُّوا بها رأسه ، واجعلوا على رجله الإذخر (١) .

The flag bearer of Rasulullaah was martyred. He was among the most favoured youngsters of the Quraysh before Islaam. He was buried in a sheet. If his head was covered, his feet would be uncovered and if his feet were covered, his head

would be uncovered. Rasulullaah said, "Cover his head and place idhkhir grass on his feet."

وكان رسول الله – ﷺ – يجمع بين الرجلين من قتلى أحد في ثوب واحد ثم يقول أيهم أكثر أخذاً للقرآن ، فاذا أشير له إلى أحد ، قدّمه في اللحد ، وقال أنا شهيد على هؤلاء يوم القيامة ، وأمر بدفنهم بدمائهم ، ولم يُصَلِّ عليهم ، ولم يغسّلوا .

Rasulullaah put two of the martyrs of Uhud together in one cloth and then said, "Which of them knew more of the Qur'aan?" when the person was shown to him, he would be placed first into the niche of the grave. He said, "I shall give testimony for them on the Day of Qiyaamah." **He then instructed that they be buried with their blood and no Salaah was held for them and they were not given a Ghusl.**

The women give preference for Rasulullaah

إيثار النساء لرسول الله – ﷺ :

عاد المسلمون إلى المدينة ، فمرّوا بامرأة من بني دينار ، وقد أصيب زوجها ، وأخوها وأبوها ، مع رسول الله – ﷺ – ، فلما نَعَوْا لها ، قالت : فما فعل رسول الله – ﷺ – ؟ ، قالوا : خيراً يا أم فلان ! هو بحمد الله كما تحبّين ، قالت : أرونيه ، حتى أنظر إليه ، قالت : فأشير لها إليه ، حتى إذا رأته ، قالت : كل مصيبة بعدك جلل [١] .

The Muslims returned to Madinah. They passed by a woman of Banu Deenaar. Her husband, brother and father had been martyred whilst with Rasulullaah ﷺ. When she was informed, she said, "What happened to Rasulullaah ﷺ?" they said, "He is well, O lady. All praise is due to Allaah, as you would like him to be." She said, "Show me, let me see." They indicated for her towards him. She said, "Every difficulty after you is small."

The Rasul of Allaah □ and the Muslims go behind the enemy and their perseverance in helping Rasulullaah □

خروج الرسول – ﷺ – والمسلمين في أثر العدوّ واستماتتهم في نصرة الرسول ﷺ :

وتلاوم المشركون وقال بعضهم لبعض : لم تصنعوا شيئا ، أصبتم بشوكة القوم وحدّهم ثم تركتموهم ولم تبتروهم (١) ، فأمر رسول الله – ﷺ – بطلب العدو .

The polytheists rebuked each other and said, “You did not do anything, you caused losses to the power and strength of the enemy and then left them.” Rasulullaah □ instructed that they pursue the enemy.

هذا ، والمسلمون مُثْخَنون بالجراح ، فلما كان الغد من يوم الأحد ، أذَّن مؤذِّن رسول الله – ﷺ – في الناس بالخروج في طلب العدو ، وأذن أن لا يخرجنّ معنا أحد إلا أحد حضر يومنا بالأمس ، وما من المسلمين إلا جريح ثقيل ، فخرجوا مع رسول الله – ﷺ – لم يتخلف منهم أحد ، وانتَهَوا إلى حمراء الأسد ، وهي من المدينة على ثمانية أميال فأقام بها رسول الله – ﷺ – والمسلمون الاثنين والثلاثاء والأربعاء ، ثم رجعوا إلى المدينة .

This was at the time when the Muslims were wounded. The next day after Uhud, the announcer of Rasulullaah announced that they should go out in pursuit of the enemy, he said that none but those who participated in the battle the previous day should go out with them.

There were none among the Muslims, except that they were wounded. They went out with Rasulullaah and

none remained behind. This army came to Hamraa al Asad and stopped there, it was eight miles out of Madinah Munawwarah. Rasulullaah □ and the Muslims stayed there Monday, Tuesday, and Wednesday and then returned to Madinah Munawwarah.

وقد استُشْهِدَ من المسلمين يوم أُحد سبعون ، أكثرهم من الأنصار–رضي الله عنهم–وقُتِلَ من المشركين اثنان وعشرون رجلاً .

On the day of Uhud, seventy Muslims were martyred, most of them from the Ansaar □. Twenty two polytheists were killed.

A life more beloved than life

أحب إلى النفس من النفس :

وفي سنة ثلاث للهجرة طلبت عضل والقارة نفراً من المسلمين ، ليعلموهم ، فبعث معهم رسول الله – ﷺ – ستةً من أصحابه ، معهم عاصم بن ثابت ، وخبيب بن عدي ، وزيد بن الدسنّة ، فغدروا بالجماعة وقتل أكثرهم .

In 3 A.H, the tribe of Adl and Qaarah requested a group of Muslims to come and teach them. Rasulullaah □ sent six of his companions with them, among them were Hadhrat Aasim bin Thaabit □, Hadhrat Khubayb bin Adiyy □, Hadhrat Zayd bin Dathina □. They deceived the Muslims and killed most of them.

وأخرجوا زيداً من الحرم ليقتلوه ، واجتمع رهط من قريش ، فيهم أبو سفيان ابن حرب فقال له أبو سفيان : أنشدك الله يا زيد ! أتحبّ أن محمداً عندنا الآن في مكانك وأنك في أهلك ، قال : والله ما أحبّ أن محمداً الآن في مكانه الذي هو فيه تصيبه شوكة تؤذيه ، وأني جالس في أهلي ، قال أبو سفيان : ما رأيت من الناس أحدا يحبّ أحداً كحب أصحاب محمد محمداً ، ثم قتل .

They took Hadhrat Zayd out of the Haram to kill him, a group of the Quraysh gathered. Among them was Abu Sufyaan bin Harb . Abu Sufyaan said to him, “I ask you in the name of Allaah, O Zayd, do you like that Muhammad be with us now in your place and you be among your family?” He said, “By Allaah, I do not like that Muhammad be in his place and a thorn pricks him whilst I am sitting with my family.” **Abu Sufyaan said, “I have not seen anyone love someone like the love that the companions of Muhammad have for Muhammad.”** He was then killed.

وأما خبيب ، فلما جاؤوا به ليصلبوه ، قال لهم : إن رأيتم أن تَدَعُوني حتى أركع ركعتين ، فافعلوا ، قالوا : دونك ، فاركع ، فركع ركعتين ، أتمهما وأحسنهما ، ثم أقبل على القوم فقال : أما والله ، لولا أن تظنوا أني إنما طوّلت جَزَعاً من القتل لاستكثرت من الصلاة ، وأنشد بيتين :

As for Khubayb , when he was brought to be crucified, he said to them, "Will you permit me to perform two Rak'ats." They permitted him. Hadhrat Khubayb performed two Rak'ats very well, he then turned to the people and said, "By Allaah, if you did not think that I lengthened the Salaah out of fear for being killed, I would have made the Salaah even longer." He then recited a few lines of poetry,

فلست أبالي حين أقتل مسلما

على أيّ شق كان في الله مصرعي

وذلك في ذات الإله وان يشأ

يبارك على أوصال [١] شلو [٢] ممزّع [٣]

I do not care on which side I fall when I am killed as a Muslim. All this is in the love of Allaah, if He wants, He can place blessing even in the pieces of the body that were cut.

The incident of B’ir Ma’unah

بئر معونة :

بعث رسول الله – ﷺ – نفراً من أصحابه على طلب من عامر بن مالك ليدعوهم إلى الاسلام ، وكانوا سبعين رجلاً من خيار المسلمين ، فساروا حتى نزلوا بئر معونة ، واجتمع عليهم قبائل من بني سُلَيم : عصية ، ورعل ، وذكوان ، فغشوا القوم ، وأحاطوا بهم في رحالهم ، فلما رأوهم أخذوا سيوفهم ثم قاتلوا حتى قُتِلُوا عن آخرهم ، إلاّ كعب ابن زيد ، عاش حتى قُتِل يوم الخندق شهيداً .

Rasulullaah □ sent a group of his companions upon the request of Aamir bin Maalik in order to call them to Islaam. They were seventy men, of the best Muslims. They travelled until they reached Bi’r Ma’unah (the well of Ma’unah). The

tribes of Banu Sulaym, Usayyah, Ra'land Dhakwaan gathered and surrounded them. When they saw them, they took out their swords and fought until the last of them were killed, except for Hadhrat Ka'b bin Zayd . He survived until he was martyred on the day of Khandaq.

The words of the martyred were a cause of the killer accepting Islaam

كلمة قتيل كانت سبباً لإسلام القاتل :

وفي هذه السرية قتل حَرَام بنِ ملْحَان ، قتله جبار بن سلمى ، وكان سبب إسلامه كلمة قالها حرام ، وهو يجود بنفسه ، يقول جبار : إن مما دعاني إلى الإسلام أني طعنتُ رجلاً منهم يومئذ برمح بين كتفيه ، فنظرت إلى سنان الرمح ، حين خرج من صدره ، فسمعته يقول : فزت وربِّ الكعبة ! فقلت في نفسي : ما فاز؟ ! ألست قد قتلتُ الرجلَ ؟ ، حتى سألت بعد ذلك عن قوله فقالوا : للشهادة ، فقلت : فاز لعمرَ الله ، فكان سبباً لاسلامه .

In this expedition, Hadhrat Haraam bin Milhaan was martyred. Jubaar bin Salma () martyred him. The cause of his accepting Islaam was a sentence that Hadhrat Haraam uttered when he gave his life. Jubaar () says, “Indeed from that which called me to Islaam was that I speared a man

between his shoulders on that day and I saw the tip of the spear when it came out of his chest. I heard him saying, “I am successful by the Rabb of the Ka’bah.” I said to myself, “What success? Have I not killed a man?” I asked some people about his statement and they said, For martyrdom.” I said, “By Allaah, he is successful.” This was the cause of his accepting Islaam.

Banishing Banu Nadheer

اجلاء بني النضير :

خرج رسول الله – ﷺ – إلى بني النضير –وهم قبيلة عظيمة من اليهود– يستعينهم في دية قتيلين من بني عامر ، وكان بين بني النضير وبني عامر عقد وحلف ، فرقّوا في الكلام ، ووعدوا بخير ، ولكنهم أضمروا الغدر والاغتيال ، وكان رسول الله – ﷺ – قاعداً إلى جنب جدار من بيوتهم ، فقال بعضهم لبعض : إنكم لن تجدوا الرجل على مثل حاله هذه ، فمن رجل يعلو على هذا البيت ، فيُلْقِي عليه صخرةً فيريحنا منه ؟ ، وكان رسول الله – ﷺ – في نفر من أصحابه ، فيهم أبو بكر وعمر وعلي .

Rasulullaah went out to the Bani Nadheer, they were a large tribe of the Jews, seeking help to pay the blood money for two people of Bani Aamir. There was a pact and treaty

between Banu Nadheer and Banu Aamir. They spoke in a soft manner to Rasulullaah and promised him well. However, they hid their plot to kill him. Rasulullaah was sitting on the side of a wall of their houses. Some of them said to the others, “Indeed you will not find this man in this condition. Who will go on top of the house and throw a boulder on him and we can get peace from him?” Rasulullaah was with a group of his companions, among them were Hadhrat Abu Bakr , Hadhrat Umar and Hadhrat Ali .

وأتى رسول الله – ﷺ – الخبر من السماء بما أراد القوم ، فقام وخرج راجعاً الى المدينة ، وأمر رسول الله – ﷺ – بالتهيؤ لحربهم والسير اليهم ، ثم سار بالناس ، حتى نزل بهم ، وذلك في شهر ربيع الأول ، سنة أربع ، فحاصرهم ست ليال ، وقذف الله في قلوبهم الرعب ، وسألوا رسول الله – ﷺ – أن يجليهم ، ويكفّ عن دمائهم ، على أن لهم ما حملت الإبل من أموالهم الا السلاح ، فقبل ، واحتملوا من أموالهم ما استقلت بها الإبل .

وقسّم رسول الله – ﷺ – أموالهم إلى المهاجرين الأولين .

Revelation came to Rasulullaah ﷺ from the heavens, regarding that which the people intended. He stood up and returned to Madinah. Rasulullaah ﷺ issued the command to prepare for battle and to launch an expedition against them.

He came with the Muslims until they encamped there. This took place in Rabi al Awwal, 4 A.H. He □ laid siege to them for six night. Allaah placed awe into their hearts and they asked Rasulullaah □ that they be banished and their blood be spared, they should be given permission to carry their goods, except for weapons. He □ accepted. They loaded whatever their camels could carry.

Rasulullaah □ divided their wealth among the first emigrants.

The battle of Dhaat ur Riqaa’

غزوة ذات الرقاع :

وفي سنة أربع غزا رسول الله – ﷺ – نجداً ، فسار حتى نزل نخلا ، وقد خرجوا مع النبي – ﷺ – وكانوا ستة بينهم بعير ، فنقبت أقدامهم ، وسقطت أظفارها ، فكانوا يلفّون على أرجلهم الخرق ، فسمّيت « غزوة ذات الرقاع » .

وتقارب الناس ، ولم يكن بينهم حرب ، وقد خاف الناس بعضهم بعضاً ، حتى صلى رسول الله – ﷺ – بالناس صلاة الخوف .

In 4 A.H, Rasulullaah □ waged war against Najd. He he encamped at a place called Nakhl. The Sahabah □ that were with Rasulullaah □, had six camels between them, their feet were wounded and their nails fell off. They tied bandages around their feet, and on account of this, the expedition was called Dhaat al-Riqaa (the expedition of bandages).

They people faced each other, there was no war between them, they feared each other, Rasulullaah performed Salaat al-Khauf with the people.

The Battle of Khandaq or The Battle of Ahzaab

غزوة الخندق
أو
غزوة الأحزاب

وفي شوال سنة خمس كانت غزوة الخندق أو غزوة الأحزاب ، وكانت معركة حاسمة ومحنة ابتلى فيها المسلمون ابتلاءً لم يبتلوا بمثله ، وفيها يقول الله تعالى :

« إذ جاؤوكم من فوقكم ومن أسفل منكم وإذ زاغت الأبصار وبلغت القلوب الحناجر وتظنون بالله الظنون ، هنالك ابتلى المؤمنون وزُلزلوا زلزالاً شديدا [1] » .

In Shawwaal 5 A.H, the battle of Khandaq (Trench) or the battle of Ahzaab (the groups) took place. It was a very severe

battle and a great test upon the Muslims, they were not tested with the like of it. Allaah says regarding it,

(Do not forget the time) **When they** *(the combination of armies)* **approached you from above you and from beneath you** *(from all directions)* **and when eyes were bewildered, hearts reached the throats** *(because of worry and fear)* **and you** *(the Munaafiqeen)* **harboured various** *(sceptical)* **thoughts about Allaah** *(thinking that Allaah will not assist the Mu'mineen)***.**

On that occasion, the Mu'mineen were put to the test and violently shaken *(so that it was known who the true Mu'mineen were and who the Munaafiqeen were)***.**

وكان سببها اليهود ، فقد خرج نفر من بني النضير ، ونفر من بني وائل ، فقدموا على قريش مكة ، فدعوهم الى حرب رسول الله – ﷺ – وكانوا قد جرّبوها ، واكتووا بنارها ، فصاروا يتهيئونها ، ويزهدون فيها ، فزيّنها لهم الوفد اليهودي ، وهوّن أمرها ، وقالوا : انا سنكون معكم حتى نستأصله ، فسرّ ذلك قريشا ، ونشطوا لما دعوهم اليه ، واجتمعوا لذلك ، واتّعدوا له ، ثم خرج الوفد ، فجاء غطفان ، فدعاها الى ذلك ، وطاف في القبائل ، وعرض عليها مشروع غزو المدينة وموافقة قريش عليه .

The cause of this battle was the Jews. A group of the Banu Nadheer came out, and a group of Banu Waa’il. They came to the Quraysh of Makkah and called them to wage war against Rasulullaah ﷺ. The disbelievers had experience of war and they were branded with its fire. Subsequently, they began to prepare for war but they

were apprehensive of war at the same time. The group of Jews beautified it for them and showed them the picture of war as easy. They said, “We shall be with you until this matter is uprooted.” The Quraysh were pleased at this and they were encouraged upon the invitation of the Jews. They gathered for this and prepared for war. The group went out. They went to Ghatfaan and called them to this, they went amongst the tribes and presented this plan of war against Madinah. They agreed with the Quraysh.

واتفقوا على شروط ، وحشدت (١) قريش أربعة آلاف مقاتل ، وغطفان ستة آلاف مقاتل ، فكانوا عشرة آلاف ، وأسندت قيادة الجيش الى أبي سفيان بن حرب .

They agreed upon a number of conditions, the Quraysh prepared four thousand fighters, Ghatfaan prepared six thousand, in this way, there were ten thousand. The flag of leadership was given to Abu Sufyaan bin Harb.

Wisdom is the lost possession of a believer

الحكمة ضالة المؤمن

وقرّر المسلمون التحصّن في المدينة والدفاع عنها ، وكان جيش المسلمين لا يزيد على ثلاثة آلاف مقاتل .

The Muslims decided to fort themselves in Madinah and defend from there. The army of the Muslims was not more than three thousand fighters.

هنالك أشار سلمان الفارسي بضرب الخندق على المدينة ، قال سلمان : يا رسول الله إنا كنا بأرض فارس اذا تخوّفنا الخيل ، خندقنا علينا ، وقبل رسول الله — ﷺ — رأيه ، فأمر بحفر الخندق في الجانب المكشوف الذي يخاف منه اقتحام (١) العدوّ .

وقسم رسول الله — ﷺ — الخندق بين أصحابه ، لكل عشرة منهم أربعين ذراعا .

Hadhrat Salmaan Faarsi □ indicated that they should dig a trench around Madinah. Hadhrat Salmaan □ said, “O Rasul of Allaah, we were in the land of the Persians, when we feared a cavalry, we would dig a trench.” Rasulullaah □ accepted his opinion and commanded that a trench be dug on the open side, where there was fear of the enemy entering.

Rasulullaah □ divided the digging of the trench between his companions. **Every ten of them had 40 yards to dig.**

Equality and compassion amongst the Muslims

روح المساواة والمواساة بين المسلمين :

وعمل رسول الله – ﷺ – في حفر الخندق ، ترغيباً للمسلمين في الأجر وعمل معه المسلمون فيه ، فدأب (٢) فيه ودأبوا ، وكان البرد شديدا ، ولا يجدون من القوت الا ما يسدّ الرمق ، وقد لا يجدونه .

Rasulullaah □ participated in digging the trench, this was encouragement for the Muslims to earn reward and he worked with the Muslims. He made great effort and they tried hard. There was severe cold, they did not have provision, except

with which to keep themselves alive, and sometimes they did not have that as well.

يقول أبو طلحة : شكونا الى رسول الله – ﷺ – الجوع ، ورفعنا عن بطوننا عن حجر حجر ، فرفع رسول الله – ﷺ – عن بطنه عن حجرين .

وكانوا مسرورين ، يحمدون الله ، ويرتجزون ، ولا يشكون ولا يتعتبون .

Hadhrat Abu Talha said, “We complained of hunger to Rasulullaah and we removed the clothing over our stomachs to show the stones tied there. Rasulullaah lifted the clothing and there were two stones there.

The Muslims were happy, praising Allaah, reciting poetry and they did not complain or show tiredness.

يقول أنس –رضي الله عنه– : خرج رسول الله – ﷺ – الى الخندق فاذا المهاجرون والأنصار يحفرون في غداة باردة ، فلم يكن لهم عبيد يعملون ذلك لهم فلما رأى ما بهم من النصب والجوع ، قال :

اللهم ! إن العيش عيش الآخرة
فاغفـــر الأنصـــــار والمهاجــــرة

Hadhrat Anas said, "Rasulullaah came out to the trench and the Ansaar and Muhajireen were digging on a cold morning, they did not have slaves to do this work for them. **When he saw their effort and hunger, he said, "O Allaah, indeed life is the life of the Aakhirat, so forgive the Ansaar and the Muhajireen."**

فقالوا مجيبين له :

نحـــن الـذيـــن بايعـــوا محمـــدا
عـــلى الجهـــاد ما بقينـــا أبـــدا

They said in reply, "We are the ones who pledged allegiance to Muhammad , upon Jihaad, as long as we remain alive."

عرض للمسلمين في بعض الخندق صخرة
عظيمة شديدة ، لا تأخذ فيها المعاول ، فشكوا
ذلك الى رسول الله – ﷺ – ، فلما رآها
أخذ المعول ، وقال : بسم الله ، وضرب
ضربة ، فكسر ثلثها ، وقال : الله أكبر ،
أعطيت مفاتيح الشام ، والله اني لأبصر
قصورها الحمر ان شاء الله ، ثم ضرب
الثانية ، فقطع ثلثاً آخر ، فقال : الله أكبر ،

Whilst digging the trench, the Muslims came across a massive boulder, the spades were of no use. They complained of this to Rasulullaah ﷺ. When he ﷺ saw this, he took a spade and said, “In the name of Allaah” and he struck it. A third of it broke. **He ﷺ said, “Allaahu Akbar, I have been given the keys of Shaam. By Allaah, I see the red palaces of Ceaser Insha-Allaah.”** He ﷺ struck it a second time, another third broke. He ﷺ said, “Allaahu Akbar,

أعطيت مفاتيح فارس ، والله اني لأبصر قصر المدائن الأبيض ، ثم ضرب الثالثة ، فقال : بسم الله ، فقطع بقية الحجر فقال : الله أكبر ، أعطيت مفاتيح اليمن ، والله ، اني لأبصر أبواب صنعاء من مكاني الساعة .

I have been given the keys of Persia, by Allaah, I see the white palaces of Mada'in." he then struck it a third time and said, "In the name of Allaah" and the rest of the stone broke. He said, **"Allaahu Akbar, I have been give the keys of Yemen, by Allaah, indeed I see the doors of San'aa from my place at this time.**"

The miracles of Nabi during this battle

المعجزات النبوية في الغزوة :

وظهرت المعجزات على يد الرسول – ﷺ – فاذا اشتدت على المسلمين في بعض الخندق كدية (١) ، دعا بإناء من ماء ، فتفل فيه ثم دعا بما شاء الله أن يدعو به ، ونضح ذلك الماء على تلك الكدية ، فانهالت وعادت كالكثيب (٢) .

وظهرت البركة في طعام قليل ، فشبع به عدد كبير ، وكفى الجيش كله .

Miracles happened at the hands of Rasulullaah . When a hard boulder would come in front of the Muslims, he would ask for a utensil of water, he would place his saliva in it and make du’aa’ to Allaah. He would throw that water on the boulder and the hard boulder would become soft like a hill of sand.

Blessings appeared in small amounts of food, a great number of people would be satiated and the entire army was sufficed for.

When the enemy comes to you from beneath you and above you

اذ جاؤوكم من فوقكم ومن أسفل منكم :

وأقبلت قريش وغطفان بتوابعهم ، فنزلوا
أمام المدينة ، وكانوا عشرة آلاف ، وخرج
رسول الله – ﷺ – والمسلمون في ثلاثة آلاف ،
وبينه وبين قومه الخندق .

The Quraysh and Ghatfaan came with their allies, they encamped in front of Madinah, they numbered ten thousand. Rasulullaah □ and the Muslims (three thousand) came out, the trench stood between him and them.

وكان بين المسلمين وبين بني قريظة عقد وعهد ، فحملهم حيي بن أخطب–سيد بني النضير–على نقض العهد ، وقد فعل ذلك بعد امتناع وتردّد ، وتحقّقه رسول الله –ﷺ–فعظم عند ذلك البلاء ، واشتد الخوف ، ونجم النفاق من بعض المنافقين ، وهمّ رسول الله–ﷺ–بعقد الصلح بينه وبين غطفان على أن يعطيهم ثلث ثمار المدينة ، رفقاً بالأنصار ، وتخفيفاً عنهم ، فقد استقلوا بأكبر نصيب من أعباء الحرب .

There was a treaty between the Muslims and Banu Qurayzah. Huyayy bin Akhtab, the leader of Banu Nadhir incited them to break the treaty. They did this after doubting and not wanting to. Rasulullaah investigated this. At this point, there was an increase in the calamity, and the hypocrisy of some of the hypocrites openly came out. Rasulullaah intended to make a treaty between himself and Banu Ghatfaan, upon the condition that a third of the produce of Madinah, out of

consideration for the Ansaar, and to lighten things for them. This is because they had borne the greatest share of the difficulty of war.

ثم عدل عن ذلك ، بعدما رأى من
سعد بن معاذ وسعد بن عبادة ، الثبات
والاستقامة والصمود أمام العدوّ ، والإباء ،
فقال : يا رسول الله ! قد كنا نحن وهؤلاء
على الشرك بالله ، وعبادة الأوثان ، لا نعبد الله
ولا نعرفه ، وهم لا يطعمون منها تمرة الا
قرى [١] أو بيعا ، أفحين أكرمنا الله بالاسلام ،

He □ then turned away from this after he saw the resoluteness, courage and refusal to buckle by Hadhrat Sa’d bin Mu’aadh □ and Hadhrat Sa’d bin Ubaadah □. They said, “O Rasulullaah, when we and these people were involved in shirk with Allaah, and idol worship, we would not worship Allaah and did not recognise Him, at that time, they would not even get a date from us, except if it was by way of hosting them or trade. Once Allaah has honoured us with Islaam,

وهدانا له ، وأعزّنا بك وبه ، نعطيهم أموالنا ؟ والله ما لنا بهذا من حاجة ، والله لا نعطيهم الا السيف ، حتى يحكم الله بيننا وبينهم ، قال رسول الله – ﷺ – : فأنت وذاك .

and He guided us to it, and He has honoured us through you and it, shall we give our wealth to them? By Allaah, we have no need for this, by Allaah, we shall not give them anything but the sword, until Allaah decides between us and them. Rasulullaah said, “You know and they know.”

Between the cavalry of the Muslims and the enemy

بين فارس الاسلام وفارس الجاهلية :

وأقام رسول الله – ﷺ – والمسلمون ، وعدوّهم محاصروهم ، ولم يكن بينهم قتال ، الا أن فوارس من قريش أقبلوا تسرع بهم خيلهم ، حتى وقفوا على الخندق فلما رأوه قالوا : والله ، ان هذه لمكيدة ما كانت العرب تكيدها ! .

Rasulullaah and the Muslims stood in their rows, the enemy surrounded them but there was no combat between them, except that the Quraysh cavalry ran their horses and came fast until they stopped at the trench. When they saw it, they said, “By Allaah, indeed this is a plot that the Arabs would not employ before.”

ثم تيمّموا مكانا ضيقاً من الخندق ، فضربوا خيلهم ، فاقتحمت منه ، فجالت بهم في أرض المدينة ، ومنهم الفارس المشهور : عمرو بن عبد وُدّ ، الذي كان يُقَوَّم بألف فارس ، فلما وقف قال : من يبارز ؟ ، فبرز له عليّ بن أبي طالب –رضي الله عنه–

They looked for a narrow area of the trench and sped their horses and began to roam the land of Madinah, among them was the famous horseman, Amr bin Abd Wudd. He was equal to a thousand horsemen. When he stood, he said, “Who will face me?” Hadhrat Ali bin Abi Taalib faced him in combat.

فقال : يا عمرو ! انك كنت عاهدت الله
لا يدعوك رجل من قريش الى احدى خلتين ،
الا أخذتها منه .

قال : أجل .

قال له علي : فاني أدعوك الى الله وإلى
رسوله والى الاسلام .

قال : لا حاجة لي بذلك .

He said, “O Amr, you made a promise to Allaah that if a person of the Quraysh calls you to one of two things, you will accept one of them.” He said, “Yes.” Hadhrat Ali said, “I call you to Allaah and to His Rasul and to Islaam.” He said, “I have no need for it.”

قال : فاني أدعوك الى النزال ، فقال له :
لمَ يا ابن أخي ! فوالله ، ما أحبّ أن أقتلك ،
قال له عليّ رضي الله عنه : لكني والله أحب
أن أقتلك ، فحمي عمرو عند ذلك ،
فاقتحم عن فرسه ، فعقره ، وضرب وجهه ،
ثم أقبل على عليّ ، فتنازلا وتجاولا ، فقتله
عليّ – رضي الله عنه – .

He said, “I call you to dismount.” He said to him, “Why? O nephew, by Allaah, I do not like to kill you.”Hadhrat Ali said, “But by Allaah, I love to kill you. Amr went into a rage, dismounted and hamstrung it and hit its face. He then faced Hadhrat Ali , a fight happened between them and they attacked each other, Hadhrat Ali killed him.

A mother encourages her children to fight and for martyrdom

أمّ تحرّض ابناً على القتال والشهادة :

تقول عائشة أم المؤمنين –رضي الله عنها– وكانت مع نسوة مسلمات في حصن بني حارثة وذلك قبل أن يضرب عليهن الحجاب– : مرّ سعد بن معاذ ، وعليه درع قصيرة ، قد خرجت منها ذراعه كلها ، وهو يرتجز ، فقالت له أمه : إلحق ابني ! فقد والله أخّرت ،

Ayesha - Umm ul Mu'mineen – who was with the Muslim women in the fort of Bani Haaritha, and this incident took place before the laws of HIjaab were revealed upon them, says, "Sa'd bin Mu'aadh passed and he was covered with a small armour, his entire hand was out of it, he was reciting poetry. His mother said to him, "Go and join the army, by Allaah, you have delayed."

قالت عائشة –رضي الله عنها– : فقلت لها :
يا أم سعد ! والله لوددت أن درع سعد كانت
أسبغ مما هي ، وكان ما تخوّفته عائشة –رضي
الله عنها– فَرُمِيَ سعد بن معاذ بسهم ، فقطع منه
الأكحل (١) ومات شهيداً في غزوة بني قريظة .

Ayesha □ said, "I said to her, "O Umm Sa'd, by Allaah, how good it would be if the armour of Hadhrat Sa'd □ was bigger." What Ayesha □ feared, happened. An arrow struck Hadhrat Sa'd bin Mu'aadh □ and the vein in his arm was cut and he was martyred in the battle against Banu Qurayzah.

And for Allaah are the armies of the heavens and the earth

ولله جنود السماوات والأرض

أحاط المشركون بالمسلمين حتى جعلهم في مثل الحصن من كتائبهم ، فحاصروهم ، قريباً من شهر ، وأخذوا بكل ناحية ، واشتد البلاء ، وتجهّر النفاق ، واستأذن بعض الناس رسول الله – ﷺ – في الذهاب الى المدينة ، وقالوا : « إن بيوتنا عورة وما هي بعورة ، إن يريدون إلا فرارا » .

The polytheists surrounded the Muslims until they forced the Muslims into a fort like area. They laid siege for a month and surrounded the Muslims from all sides. The test became severe and hypocrisy had become open. Some people sought permission from Rasulullaah to go to Madinah. They said, "Indeed our homes are open, whereas they were not open, they only intended to flee."

وبينما رسول الله – ﷺ – وأصحابه فيما وصف الله من الخوف والشدة ، اذ جاءه نُعيم بن مسعود الغطفاني ، فقال : يا رسول الله ! اني قد أسلمت ، وان قومي لم يعلموا باسلامي ، فمرني بما شئت ، فقال رسول الله – ﷺ – انما أنت فينا رجل واحد ، فخذّل عنّا ، ان استطعت ، فان الحرب خدعة .

Whilst Rasulullaah and his companions were in the condition described by Allaah, of fear and difficulty, Nu'aym bin Mas'ud Ghatfaani came to them. He said, "O Rasul of Allaah, indeed I have accepted Islaam and my nation is not aware of my Islaam. Command me with what you wish." Rasulullaah said, "You are one person among us, if you can, then cause them to flee from us for indeed war is strategy."

فخرج نعيم بن مسعود ، فأتى بني قريظة ، وتكلّم معهم بكلام ، جعلهم يشكون في صحة موقفهم ، وولائهم لقريش وغطفان الذين ليسوا من أهل البلد ، وعدائهم للمهاجرين والأنصار الذين هم أهل الدار ، وجيرانهم الدائمون ، وأشار عليهم بألاّ يقاتلوا مع قريش وغطفان حتى يأخذوا منهم رُهُناً من أشرافهم ، يكونوا بأيديهم ثقة لهم ، فقالوا له : لقد أشرت بالرأي .

Hadhrat Nu'aym bin Mas'ood went out and came to the Banu Qurayzah. He spoke to them, making them doubt their stance, their alliance to the Quraysh and Ghatfaan, those who were not of their city, he warned them with regards to turning away their enmity for the Muhajireen and Ansaar, those of their city and their permanent neighbours and he indicated to them that they should not fight with the Quraysh and Ghatfaan until they take hostages from their nobles, it will be a guarantee in their hands. They said to him, "You have given a very good view."

ثم خرج حتى أتى قريشا ، فأظهر لهم إخلاصه ونصيحته ، وأخبرهم بأن اليهود قد ندموا على ما فعلوا ، وسيطلبون منهم رجالا من أشرافهم تأميناً للعهد ، وسيسلمونهم الى النبي - ﷺ - وأصحابه ، فيضربون أعناقهم ، ثم خرج الى غطفان ، وقال لهم مثل ما قال لقريش ، فكان كلا الفريقين على حذر ، وتوغرت صدورهم على اليهود ، ودبّت الفرقة بين الأحزاب ، وتوجّس كل منهم خيفة من صاحبه .

He then went out until he came to the Quraysh. He made a show of his sincerity and advice. He informed them that the Jews regretted what they did and they will request men from among their nobles to secure their treaty and they will hand them over to Rasulullaah and his companions who will kill them. He then went to Ghatfaan and told them the same thing that he said to the Quraysh. Both groups then became apprehensive and anger built up in their bosoms for the Jews. In this way, there was a split amongst the groups and each one of them was in dread and feared danger from the other.

ولما طلب أبو سفيان ورؤوس غطفان معركة حاسمة بينهم وبين المسلمين تكاسل اليهود ، وطلبوا منهم رهناً من رجالهم ، فتحقق لقريش وغطفان صدق ما حدثهم به نعيم بن مسعود ، وامتنعوا عن تحقيق طلبهم ، وتحقق لليهود صدق حديثه كذلك ، وهكذا تخاذل بعضهم عن بعض ، وتمزق الشمل ، وتفرّقت الكلمة .

When Abu Sufyaan and the Ghatfaani leaders sought an attack, the Jews showed lethargy and he sought guarantee from them in the form of their men. In this way, the Quraysh and Banu Ghatfaan had conviction in the words of Nu'aym bin Mas'ood and they did not want to fulfil the request of the Jews. Through this, the Jews were convinced of the talk of Nu'aym bin Mas'ood . In this way, each group separated from the other and their unity broke and their objective was dispersed.

وكان من صنع الله لنبيه أن بعث الله على الأحزاب الريح في ليال شاتية باردة شديدة البرد ، فجعلت تقلب قدورهم وتطرح أبنيتهم ، وقام أبو سفيان فقال : يا معشر قريش ! انكم والله ما أصبحتم بدار مقام ،

From the help that Allaah sent for His Nabi was that He sent fierce winds on these armies during terribly cold nights, it overthrew their pots and their tents were uprooted. Abu Sufyaan () stood up and said, “O group of Quraysh, by Allaah, you are not in a comfortable place,

لقد هلك الكراع والخف [١] ، وأخلفتنا بنو قريظة ، وبلغنا عنهم الذي نكره ، ولقينا من شدة الريح ما ترون ، ما تطمئن لنا قدر ، ولا تقوم لنا نار ، ولا يستمسك لنا بناء ، فارتحلوا ، فاني مرتحل .

Your horses and camels have died, Banu Qurayzah have left us and disliked news has reached us regarding them and we face the severe wind as you see, our pots cannot stand, nor can

a fire be lit, nor can our tents stand, so depart for indeed I am departing."

وقام أبو سفيان الى جمله وهو معقول ، فجلس عليه ثم ضربه ، فما أطلق عقاله الا وهو قائم .

Abu Sufyaan (□) stood up to untie his camel, he sat on it and hit it, it did not leave its rope, except whilst standing.

وسمعت غطفان بما فعلت قريش ، فانشمروا [١] راجعين الى بلادهم ، ورسول الله – ﷺ – قائم يصلي ، وأخبره حذيفة ابن اليمان ، الذي أرسله رسول الله – ﷺ – عيناً الى الأحزاب ، ينظر له ما فعل القوم ، ثم يرجع ، فأخبره بما رأى ، فلما أصبح انصرف عن الخندق راجعاً الى المدينة ، وانصرف المسلمون ، ووضعوا السلاح ، وصدق الله العظيم :

Ghatfaan heard what the Quraysh did, they also prepared to depart for their homes. At the time, Rasulullaah □ was standing in Salaah. Hadhrat Hudhayfah □ came to inform Rasulullaah □ - he had been sent to spy on these armies, to see what the people are doing and he was to return and inform of what he saw. In the morning, he went from the trench to Madinah and all the Muslims had returned, they had placed their weapons aside and Allaah said truthfully,

« يا أيها الذين آمنوا اذكروا نعمة الله
عليكم اذ جاءتكم جنود فأرسلنا عليهم
ريحاً وجنوداً لم تروها ، وكان الله بما تعملون
بصيرا [١] » ، وصدق تبارك وتعالى : « وردّ
الله الذين كفروا بغيظهم لم ينالوا خيرا ، وكفى
الله المؤمنين القتال ، وكان الله قوياً عزيزا [٢] » .

O you who believe, remember the bounty of Allaah upon you, when the armies came upon you and We sent a wind and armies that you could not see, and Allaah watches what you do. And Allaah □ said truthfully, And Allaah returned the disbelievers, in their anger, they did not find any goodness and Allaah is sufficient for the believers in battle and Allaah is Powerful, Overpowering.

وقد وضعت الحرب أوزارها ، فلم ترجع قريش بعدها الى حرب المسلمين ، وقال رسول الله – ﷺ – لن تغزوكم قريش بعد عامكم هذا ، ولكنكم تغزونهم .

واستشهد من المسلمين يوم الخندق سبعة ، على أكثر تقدير ، وقتل من المشركين أربعة .

The battle came to an end, the Quraysh did not return after this to fight the Muslims. Rasulullaah said, “The Quraysh will not attack you after this year, but you will attack them.” **Seven Muslims were martyred a the battle of Khandaq at the highest estimate and four polytheists were killed.**

The Battle of Banu Qurayzah: Banu Qurayzah breaks the pact

غزوة بني قريظة

نقض بني قريظة العهد

كان رسول الله – ﷺ – لما قدم المدينة ، كتب كتاباً بين المهاجرين والأنصار ، وادع فيه يهود وعاهدهم ، وأقرّهم على دينهم وأموالهم ، وشرط لهم واشترط عليهم ، وجاء فيه : «أن بينهم النصر على ما حارب أهل هذه الصحيفة ، وأن بينهم النصح والنصيحة والبِر دون الإثم ، وأن بينهم النصر على من دهم يثرب .

When Rasulullah came to Madinah, he wrote a pact between the Muhajireen and Ansaar, he made a pact with the Jews and he left them on their religion and wealth. He placed his conditions on them and he accepted their conditions. Amongst these conditions was that they are bound to help each other if an outside party attacks and there is well wishing between them, and goodness, not evil. It is necessary upon them to help each other against those who attack Yathrib.

ولكن حيي بن أخطب اليهودي سيد بني
النضير نجح في حمل بني قريظة على نقض
العهد ، وممالأة قريش ، بعد ما قال سيدهم
كعب بن أسد القرظي : لم أر من محمد
الا صدقاً ووفاء ، ونقض كعب بن أسد
عهده ، وبرىء مما كان بينه وبين رسول
الله – ﷺ – ولما انتهى الى رسول الله – ﷺ –
خبر نقضهم للعهد ، بعث سعد بن معاذ – رضي
الله عنه – سيد الأوس – وهم حلفاء بني قريظة –

However, Huyayy bin Akhtab, the leader of Banu Nadheer, was successful in inciting the Banu Qurayzah and their allies, the Quraysh, to breaking the treaty. This was after their leader, Ka'b bin Asad Al-Qurazi told them, "I have not seen from Muhammad except truthfulness and loyalty." Ka'b bin Asad broke his promise and freed himself of what was between himself and Rasulullaah . When Rasulullaah was informed that he broke the treaty, he sent Hadhrat Sa'd bin Mu'aadh , the leader of the Aus, he was a friend of Banu Qurayzah

وسعد بن عبادة سيد الخزرج ، في رجال من الأنصار ، ليتحقّقوا الخبر ، فوجدوهم على شرّ ممّا بلغهم عنهم ، ونالوا من رسول الله – ﷺ – وقالوا : من رسول الله ؟ لا عهد بيننا وبين محمد ولا عقد .

And Hadhrat Sa’d bin Ubadah, leader of the Khazraj, with a group of Ansaar in order to verify the news. He found them in an even worse off condition that had reached them and they spoke ill of Rasulullaah . They said, “Who is Rasulullaah? There is no pact between us and Muhammad and there is no treaty.”

وبدأوا في الاستعداد للهجوم على المسلمين ، وهكذا حاولوا طعن جيش المسلمين من الخلف ، وكان ذلك أشدّ وأنكى من الهجوم السافر والحرب في الميدان ، وذلك قوله تعالى :

« اذ جاءوكم من فوقكم ومن أسفل منكم (١) »

واشتد ذلك على المسلمين .

They prepared to wage war against the Muslims. In this way, they planned to attack the Muslims from behind. This was more dangerous than the attack from the front and fighting in the battlefield. This is mentioned in the verse, ‘When they came to you from above you and from below you’ and this was difficult upon the Muslims.

Heading to Banu Qurayzah

المسير الى بني قريظة

فلما انصرف رسول الله – ﷺ – والمسلمون
من الخندق ، راجعين الى المدينة ، ووضعوا
السلاح ، أتى جبرئيل وقال : أوَقد وضعت
السلاح يا رسول الله ! قال : نعم ، فقال

When Rasulullaah and the Muslims turned away from the battle of Khandaq, returning to Madinah, and they placed their weapons down, Jibreel came and said, “Have you placed your weapons down O Rasul of Allaah?” He said, “Yes.”

جبرئيل : فما وضعت الملائكة السلاح بعد ،
ان الله عز وجل يأمرك بالمسير الى بني قريظة ،
فاني عامد اليهم ، فمزلزل بهم ، فأمر رسول
الله – ﷺ – مؤذناً فأذن في الناس : أن من
كان سامعاً مطيعاً فلا يصلين العصر الاّ في بني
قريظة .

Jibreel said, “The angels have not put down their weapons. Indeed Allaah commands you to head to Banu Qurayzah. I

intend heading to them, I shall shake them.” Rasulullaah commanded a caller to cry out amongst the people that whoever listens and obeys, he should not perform Asr exceptin Banu Qurayzah.

ونزل رسول الله – صلى الله عليه وسلم – ببني قريظة ، فحاصرهم خمساً وعشرين ليلة ، حتى جهدهم الحصار ، وقذف الله في قلوبهم الرعب .

Rasulullaah dismounted at Banu Qurayzah, he laid siege to them for twenty five nights until the siege became difficult upon them and Allaah placed awe into their hearts.

A time came upon Sa’d that he did not care about those who would criticize regarding Allaah

أتى لسعد أن لا تأخذه في الله لومة لائم

ونزل بنو قريظة على حكم رسول الله – صلى الله عليه وسلم – فشفعت لهم الأوس وكانوا مواليهم دون الخزرج ، فقال رسول الله – صلى الله عليه وسلم – :

The Banu Qurayzah agreed to the instruction of Rasulullaah . The Aus interceded for them, they were allies. The Khazraj did not. Rasulullaah said,

ألا ترضون يا معشر الأوس أن يحكم فيهم رجل منكم ؟ قالوا : بلى ، قال رسول الله – ﷺ – : فذاك الى سعد بن معاذ ، فأرسل اليه ، فلما جاء اليه ، قال له بنو قبيلته : يا أبا عمرو ! أحسن في مواليك ، فان رسول الله – ﷺ – انما ولاّك ذلك ، لتحسن فيهم ، فلما أكثروا عليه ، قال : لقد أتى لسعد أن لا تأخذه في الله لومة لائم ، قال سعد : فاني أحكم فيهم أن تقتل الرجال ، وتقسم الأموال ، وتسبى الذراري والنساء ، قال رسول الله – ﷺ – لقد حكمت فيهم بحكم الله .

"Are you not happy, O group of Aus, that a man from among you decides your case?" they said, "Yes." Rasulullaah ﷺ said, "That is for Sa'd bin Mu'aadh." He ﷺ sent for him. When he came, the people of his tribe said to him, "O Abu Amr, be good to your allies for indeed Rasulullaah ﷺ has handed this over to you, to be good to them." When they insisted, he said,

“A time has come upon Sa’d that he does not fear the rebuke of any rebuker with regards to Allaah.” Hadhrat Sa’d said, “I decide that the men should be killed, the wealth should be distributed as booty, the children and women should be taken prisoner.” Rasulullaah said, “You have passed the decision according to the decision of Allaah.”

وقد وافق ذلك قانون الحرب في شريعة بني اسرائيل ، ووافق ما جاء في التوراة ونفذ في بني قريظة حكم سعد بن معاذ ، وأمن المسلمون من الطعن من الخلف ، ومن نشر الفوضى في الداخل .

This was in agreement to the law of war in the Shari’ah of the Bani Israa’eel, it was in agreement with what came in the Tauraat and the decision of Hadhrat Sa’d bin Mu’aadh was executed upon the Banu Qurayzah. The Muslims gained safety from attacks from behind and they were protected from internal division.

وقتلت الخزرج سلام بن أبي الحقيق ، وكان ممن حزّب الأحزاب ، وكانت الأوس قد قتلت من قبل كعب بن الأشرف ، وكان مقدماً في عداوته لرسول الله – ﷺ – والتحريض عليه ، فنجا المسلمون من الرؤوس التي كانت تكيد ضد الاسلام والمسلمين ، وتقود الحركات ضدهم واستراح المسلمون .

The khazraj killed Salaam bin Abi al-Haqeeq. He was the one who brought the various groups. Ka’b bin Ashraf had been killed before this. He was at the forefront in enmity for Rasulullaah ﷺ and encouraging it. The Muslims were saved from the leaders that plotted against Islaam and the Muslims and those who led the rebel movements against them. Now the Muslims had peace and safety.

Forgiveness for the oppressor and giving to the one that deprives

العفو عمّن ظلم وعطاء من حرم

بعث رسول الله – ﷺ – خيلا قبل نجد ، فجاءت بثمامة بن أثال سيد بني حنيفة ، فربط الى سارية من سواري المسجد .

ومرّ به رسول الله – ﷺ – وقال : ما عندك يا ثمامة ؟

Rasulullaah sent an army to Najd, they caught and brought the leader of Bani Hanifah, Thumaamah bin Uthaal. They tied him to a pillar of the Masjid. Rasulullaah passed by him and said, “What do you have O Thumaamah?”

قال : يا محمد ! اذ تقتل تقتل ذا دم ، وان تنعم تنعم على شاكر ، وان كنت تريد المال ، فاسأل تعط منه ما شئت ، فتركه ، ثم مرّ به مرة أخرى ، وقال له مثل ذلك فردّ عليه كما ردّ عليه أولا ، ثم مرّ به مرّة ثالثة فقال : أطلقوا ثمامة ، فأطلقوه .

He said, “O Muhammad, if you kill me, then you will be taking a life of one that has blood, if you show favour upon me, then you will show favour upon a grateful person, if you want wealth, then ask, I shall give in accordance to your happiness.” Rasulullaah □ left him. He □ then passed by him a second time and said to him what he said before. He (Thumaamah) gave the same reply as before. He □ passed him a third time and said, “Free Thumaamah.” The Sahaabah □ freed him.

وذهب ثمامة الى نخل قريب من
المسجد ، فاغتسل ، ثم جاءه فأسلم ، وقال :
والله ما كان على وجه الأرض وجه أبغض
اليّ من وجهك ، فقد أصبح وجهك أحب
الوجوه اليّ ، والله ما كان على وجه الأرض
دين أبغض اليّ من دينك ، فقد أصبح دينك
أحب الأديان اليّ ، وان خيلك أخذتني وأنا
أريد العمرة ، فبشّره رسول الله – ﷺ –
وأمره أن يعتمر .

Thumaamah went to a date palm by the Masjid, he had a bath, returned and accepted Islaam. he said, “By Allaah, there was

no face in the world more hated to me than your face, your face has now become the most beloved of faces to me. By Allaah, there was no Deen in the world more hated to me than your Deen, your Deen has become the most beloved to me. Your battalion caught me when I was heading for Umrah." Rasulullaah □ gave him glad tidings and told him to perform Umrah.

فلما قدم ثمامة على قريش ، قالوا :
صبوت [١] يا ثمامة ! قال : لا والله ،
ولكني أسلمت مع محمد – ﷺ – لا والله ،
ما يأتيكم من اليمامة حبة حنطة ، حتى يأذن فيها
رسول الله – ﷺ – وكان اليمامة ريف [٢] مكة .
فانصرف الى بلاده ، ومنع الحمل الى
مكة ، حتى جهدت [٣] قريش ، وكتبوا
الى رسول الله – ﷺ – يسألونه بأرحامهم ،
أن يكتب الى ثمامة يخلي اليهم حمل الطعام
ففعل رسول الله – ﷺ – .

When Thumaamah □ came to the Quraysh, they said, "You have left your Deen O Thumaamah!" He said, "No, by Allaah, but I have accepted Islaam with

Muhammad . No, by Allaah, not even a seed of wheat will come to you from Yamaamah, until Rasulullaah permits.” Yamaamah was a supplier to Makkah. Hadhrat Thumaamah returned to his city and he stopped the supply to Makkah until the Quraysh were in difficulty. They wrote to Rasulullaah and they pleaded using family ties as a pretext that he should write to Thumaamah , telling him to allow the grain supply. Rasulululullaah did this.

Treaty of Hudaybiyyah: the dream of Rasulullaah and preparations of the Muslims to enter Makkah

صلح الحديبية

رؤيا رسول الله ﷺ وتهيؤ المسلمين لدخول مكة :

كان رسول الله – ﷺ – قد رأى في المنام ، أنه دخل مكة وطاف بالبيت ، فأخبر أصحابه بذلك وهو بالمدينة ، فاستبشروا به ، وفرحوا فرحاً عظيماً وقد طال عهدهم بمكة ، والكعبة ، وتاقت نفوسهم الى الطواف حولها .

Rasulullaah □ saw in a dream that he entered Makkah and performed Tawaaf of the Ka'bah. He □ informed his companions of this, whilst he was in Madinah. They accepted the glad tidings and were very happy. It had been a long time since they had been away from Makkah and the Ka'bah, their hearts had become uneasy to perform Tawaaf around it.

وكان المهاجرون أشدهم حنيناً الى مكة ، فقد ولدوا ونشأوا فيها ، وأحبوها حباً شديدا ، وقد حيل بينهم وبينها ، فلما أخبرهم رسول الله – ﷺ – بذلك ، تهيأوا للخروج مع رسول الله – ﷺ – لم يتخلف منهم الا نادر .

The Muhajireen had great love for Makkah, they were born there and grew up there and they possessed great love for it. the disbelievers had come between them and it. When Rasulullaah □ informed them of this, they prepared to leave with Rasulullaah □, and hardly anyone stayed behind.

To Makkah after a long time

الى مكة بعد عهد طويل :

خرج رسول الله -ﷺ- من المدينة في ذي القعدة سنة ست ، معتمراً - لا يريد حرباً - الى الحديبية ، ومعه ألف وخمس مائة ، وساق معه الهدي وأحرم بالعمرة [1] ، ليعلم الناس أنه انما خرج زائراً للبيت ، معظماً له .

Rasulullaah left from Madinah in Dhul Qa’dah 6 A.H. with the intention of Umrah, he did not intend war, for Hudaybiyyah. **There were one and a half thousand companions with him,** he took his sacrificial animal and tied the Ihraam for Umrah, in order to inform the people that he has come out to visit the Ka’bah, showing honour for it.

وبعث بين يديه عيناً له ، يخبره عن قريش ، حتى اذا كان قريباً من « عسفان » (١) أتاه عينه ، فقال : اني تركت كعب بن لؤي قد جمعوا لك جموعا ، وهم مقاتلوك ، وصادّوك عن البيت ، وسار النبي – ﷺ – حتى نزل بأقصى الحديبية ، على ماء قليل ، وشكوا الى رسول الله – ﷺ – العطش ، فانتزع سهماً من كنانته ، ثم أمرهم أن يجعلوه فيه ، فما زال يجيش لهم بالريّ حتى صدروا (٢) عنه .

Rasulullaah ﷺ sent someone ahead in order to inform him about the Quraysh. When they reached Usfaan, an informant came and said, “I have left Ka’b bin Lu’ayy in such a condition that he has gathered a large group to fight against you. He will fight you and stop you from the Ka’bah.” Rasulullaah ﷺ went ahead until he reached the last point of Hudaybiyyah. They had very little water at this place. The companions complained of thirst to Rasulullaah ﷺ. Rasulullaah ﷺ took an arrow out of his quiver and

commanded that it be placed in the well. Subsequently, the well began to gush forth as long as the Sahabah did not return.

وفزعت قريش لنزول رسول الله – ﷺ –
عليهم ، فأحب أن يبعث اليهم رجلا من
أصحابه ، فدعا رسول الله – ﷺ – عثمان
ابن عفان ، فأرسله الى قريش وقال : أخبرهم
أنا لم نأت لقتال ، وإنما جئنا عمارا ، وادعهم
الى الاسلام ، وأمره أن يأتي رجالا بمكة
مؤمنين ونساء مؤمنات ، فيدخل عليهم ،
ويبشرهم بالفتح ، ويخبرهم أن الله عز
وجل مظهر دينه بمكة ، حتى لا يستخفي فيها
بالايمان .

The Quraysh became worried when Rasulullaah □ dismounted by them. Rasulullaah □ wanted to send one of his companions to them. Rasulullaah □ called Hadhrat Uthmaan bin Affaan □, sent him to the Quraysh and said, “Inform them that we have not come to fight. We have only come to perform Umrah. Call them to Islaam.” He □ instructed him to go to the Muslim men **and women of Makkah and tell them**

that Allaah will let His Deen overpower in Makkah, no person should hide his Imaan.

وانطلق عثمان حتى جاء مكة ، وأتى
أبا سفيان ، وعظماء قريش ، وبلغهم عن
رسول الله – ﷺ – ما أرسله به .
قالوا لعثمان حين فرغ من رسالة رسول
الله – ﷺ – اليهم : ان شئت أن تطوف
بالبيت ، فطف ، فقال : ما كنت لأفعل حتى
يطوف به رسول الله – ﷺ –

Hadhrat Uthmaan □ went and he reached Makkah. He came to Abu Sufyaan □ and the leaders of the Quraysh and conveyed the message of Rasulullaah □ that he was sent with.

The Quraysh said to Hadhrat Uthmaan □ when he completed the message of Rasulullaah □, "If you want to perform Tawaaf of the Ka'bah, then do so." **He □ said, "I shall not do so until Rasulullaah □ does not perform Tawaaf."**

The pledge of Ridwaan

بيعة الرضوان :

بلغ رسول الله – ﷺ – أن عثمان قد قتل ، فدعا الى البيعة ، فثار المسلمون الى رسول الله – ﷺ – وهو تحت الشجرة ، فبايعوه أن لا يفرّوا وأخذ رسول الله – ﷺ – بيد نفسه ، وقال : هذه عن عثمان ، فكانت بيعة الرضوان تحت شجرة سمرة في الحديبية ، التي أنزل الله عنها :

« لقد رضي الله عن المؤمنين اذ يبايعونك تحت الشجرة (١) » .

News reached Rasulullaah that Hadhrat Uthmaan had been killed. He called the Sahabah to pledge allegiance. The Muslims hurried to Rasulullaah when he was under a tree. They pledged allegiance that they will not flee. Rasulullaah took his own hand and said, “This is from Uthmaan”. The pledge of Ridwaan took place under an acacia tree , regarding which Allaah said,

‘Indeed Allaah was pleased with the believers when they pledged allegiance to you under the tree.’

واختلفت أربعة رسل بين قريش وبين رسول الله – ﷺ –، ورسول الله – ﷺ – يقول لكل واحد : انا لم نجيء لقتال أحد ولكنا جئنا معمرين ، وقريش على عنادها وإبائها .

Four emissaries went between the Quraysh and Rasulullaah . Rasulullaah said to each of them, “We have not come to fight anyone, we all have come to perform Umrah.” The Quraysh remained upon their enmity and refusal.

ومن هؤلاء الرسل عروة بن مسعود الثقفي ، ورجع الى أصحابه وقال : أي قوم ! والله ، لقد وفدت على الملوك : على كسرى وقيصر والنجاشي ، والله ما رأيت ملكاً يعظمه أصحابه ما يعظم أصحاب محمد محمدا ، ووصف لهم ما رآه .

Urwah bin Mas’ood Thaqafi was amongst these emissaries. He returned to his companions and said, “O nation, by Allaah, indeed I have been sent to Kings, Ceaser, Chosroes and

Najashi, by Allaah, **I have never seen a king whose companions honour him as much as the companions of Muhammad honour Muhammad .” He described what he saw.**

Treaty and pact: wisdom and tolerance

معاهدة وصلح ، وحكمة وحلم :

ثم بعثت قريش سهيل بن عمرو ، فلما رآه رسول الله – ﷺ – مقبلاً قال : أراد القوم الصلح حين بعثوا هذا الرجل ، وقال : أكتب بيننا وبينكم كتابا .

The Quraysh then sent Suhayl bin Amr. When Rasulullaah saw him coming, he said, “They intend a treaty when they have sent this man.” He also said, “A document will be written between us and you.”

فدعا الكاتب–وهو علي بن أبي طالب–
(رضي الله عنه) فقال : اكتب : «بسم الله
الرحمن الرحيم» ، فقال سهيل : أما الرحمن ،
فوالله ما ندري ما هو ، ولكن أكتب «باسمك
اللهم» كما كنت تكتب ، فقال المسلمون :
والله لا نكتبها ، إلا «بسم الله الرحمن
الرحيم» ، فقال النبي – ﷺ – اكتب :
«باسمك اللهم !» .

He called a scribe – it was Hadhrat Ali bin Abi Taalib . He said, “Write, ‘In the name of Allaah, the Beneficent, the Merciful’.” Suhayl said, “As for Rahmaan (the Beneficent), by Allaah, we do not know who He is, but write, ‘In Your name, O Allaah’ as you used to write.” The Muslims said, “We shall not write except, ‘In the name of Allaah, the Beneficent, the Merciful’.” Rasulullaah said, “Write, ‘In Your name, O Allaah.’”

ثم قال : اكتب « هذا ما قاضى عليه
محمد رسول الله » .

فقال سهيل : والله لو كنا نعلم أنك
رسول الله ، ما صددناك (١) عن البيت ، ولا
قاتلناك ، ولكن اكتب : محمد بن عبد الله .

فقال النبي – ﷺ – اني رسول الله وان
كذبتموني ، اكتب : « محمد بن عبد الله » ،
فأمر علياً أن يمحوها ، فقال عليّ : لا والله
لا أمحوها ، فقال رسول الله ﷺ : أرني
مكانها ، فأراه مكانها ، فمحاها

He □ then said, “Write, ‘This is what is decided upon by Muhammad, the Rasul of Allaah’, Suhayl said, “By Allaah, if we knew that you are the Rasul of Allaah, we would not have stopped you from the Ka’bah and we would not have fought you. Write, ‘Muhammad the son of Abdullaah’.” Rasulullaah □ said, “Indeed I am the Rasul of Allaah even if you belie me. Write, ‘Muhammad, the son of Abdullaah’.” He □ commanded Hadhrat Ali □ to erase it. Hadhrat Ali □ said, “No, by Allaah, I shall not erase it.” Rasulullaah □ said, “Show me the place.” He showed the place and he □ erased it.

فقال النبي – ﷺ – هذا ما قاضى عليه رسول الله ، على أن تخلوا بيننا وبين البيت ، فنطوف به .

فقال سهيل : والله لا تتحدث العرب أنا أُخِذنا ضغطة ، ولكن ذلك من العام المقبل ، فكتب .

Rasulullaah said, “This is the decision of the Rasul of Allaah that you will not be a barrier between us and the Ka’bah, and we shall perform Tawaaf of it.”

Suhayl said, “By Allaah, the Arabs should not say that we gave into pressure, but it will be next year.” This was written.

قال سهيل : وعلى أن لا يأتيك منا رجل ، وان كان على دينك رددته الينا ، فقال المسلمون : سبحان الله ! كيف يردّ الى المشركين وقد جاء مسلما ؟ !

وبينا هم كذلك اذ جاء أبو جندل بن سهيل ، يرسف [1] في قيوده ، قد خرج من أسفل مكة ، حتى رمى بنفسه بين ظهور المسلمين .

قال سهيل : هذا يا محمد أول ما أقاضيك عليه على أن ترده .

قال النبي – ﷺ – : إنا لم نقض الكتاب بعد .

Suhayl said, "And upon the condition that none from us will come, and if he is on your Deen, you will return him to us." The Muslims said, "Subhaanallaah, how can we return him to the polytheists when he has come as a Muslim?" whilst they were negotiating, Abu Jandal bin Suhayl came, his feet were tied in chains. He had come from the bottom area of Makkah, he threw himself in front of the Muslims. Suhayl said, "O

Muhammad, this is the first person that I decide upon that you should return him.”

Rasulullaah said, “The treaty has not been concluded.”

قال : فوالله اذاً لا أقاضيك على شيء أبدا ، قال النبي – ﷺ – فأجزه لي .
قال : ما أنا بمجيزه لك ، قال : بلى ، فافعل ، قال : ما أنا بفاعل .

He said, “By Allaah, then I shall not agree on anything ever.” Rasulullaah said, “Leave him for my sake.” Suhayl said, “I shall not leave him for your sake.” He said, “Why not, do it.” He said, “I shall not do it.”

قال أبو جندل : يا معشر المسلمين ! أُردّ الى المشركين ، وقد جئت مسلما ، ألا ترون ما لقيت – وكان عذّب في الله عذاباً شديدا ، وردّه رسول الله – ﷺ .

Abu Jandal said, “O Muslims, will I be left to the polytheists when I have come as a Muslim? Have you not seen the punishment that I suffer?” he was punished

a great deal for the sake of Allaah. Rasulullaah □ had returned him.

وقد اصطلح الفريقان على وضع الحرب
عن الناس عشر سنين ، يأمن فيهن الناس ،
ويكف بعضهم عن بعض ، وعلى أنه من أتى
محمداً – ﷺ – من قريش بغير إذن وليه ،
ردّه عليهم ، ومن جاء قريشاً ممن مع محمد
– ﷺ –لم يرده عليه ، وأنه من أحبّ أن
يدخل في عقد محمد– ﷺ –وعهده ، دخل
فيه ، ومن أحبّ أن يدخل في عقد قريش
وعهدهم دخل فيه .

Both groups made a treaty that there will be no war for ten years, the people will be safe in this time, they will hold their hands from each other and that whoever comes to Muhammad □, from the Quraysh without the permission of his guardian, he will be returned to them, and whoever of the people that are with Muhammad □ come to the Quraysh, he will not be returned. Whoever wishes to enter a pact with Muhammad □, he can do so

and whoever wants to enter into a pact with the Quraysh, they can do so.

Test for the Muslims in this pact and return to Makkah

بلاء المسلمين في الصلح والعودة الى مكة :

فلما رأى المسلمون ما رأوه من الصلح والرجوع ، وما تحمّل عليه رسول الله – ﷺ – في نفسه ، دخل على الناس من ذلك أمر عظيم ، حتى كادوا يهلكون ، ووقع ذلك من نفوسهم كل موقع (١) ، حتى جاء عمر ابن الخطاب الى أبي بكر – رضي الله عنه – فقال : ألم يكن رسول الله – ﷺ – يحدثنا أنا سنأتي البيت ونطوف به ؟ ، قال : بلى ، فأخبرك أنك تأتيه العام ؟ ، قال : لا ، قال : فانك آتيه ومطوف به .

When the Muslims saw what they did of the pact and return and what tolerance Rasulullaah observed, people started

having great thoughts, they were almost destroyed and this had a great effect on them. Hadhrat Umar came to Hadhrat Abu Bakr and said, “Did Rasulullaah not tell us that we will soon come to the Ka’bah and perform Tawaaf of it?” he said, “Yes. Did he inform that we will come this year?” he said, “No.” He said, “So indeed you will come and perform Tawaaf of it.”

فلما فرغ رسول الله – ﷺ – من الصلح ،
قام الى هديه ، فنحره ، ثم جلس ، فحلق
رأسه ، وعظم ذلك على المسلمين ، لأنهم
خرجوا وهم لا يشكون في دخول مكة
والعمرة ، ولكن لما رأوا رسول الله – ﷺ –
قد نحر ، وحلق ، تواثبوا ينحرون ويحلقون .

When Rasulullaah concluded the treaty, he stood up to sacrifice his animal, he sacrificed it and sat down. He got his hair shaved. This was very difficult upon the Muslims because they left and they had no doubt in entering Makkah and performing Umrah but when they saw Rasulullaah that he had slaughtered his animal, and got his hair shaved, they also hurried to shave their animals and shave their hair.

An easy treaty or a clear victory

صلح مهين أو فتح مبين :

ثم رجع الى المدينة ، وفي مرجعه أنزل الله تعالى :

« إنا فتحنا لك فتحاً مبينا ، ليغفر لك الله ما تقدم من ذنبك وما تأخر ويتم نعمته عليك ويهديك صراطاً مستقيما ، وينصرك الله نصراً عزيزاً »(١)

قال عمر – رضي الله عنه – أو فتح هو يا رسول الله ؟ ، قال : نعم ! .

When he returned to Madinah and on the return, Allaah revealed,

1. Indeed, We have granted you *(O Rasulullaah)* **a clear victory** *(through the Treaty of Hudaybiyyah because after this treaty large numbers of people accepted Islaam and it led to the conquest of Makkah)***.**

2. *(Allaah granted this victory to Rasulullaah so that he may be greatly rewarded for the many people entering the fold of Islaam and together with this,)* **So that Allaah may forgive you** *(O Rasulullaah)* **for your past shortcomings and those that may occur in the future; and so that He may complete His favour on you, guide you on the straight path...**

3. …and *(so that)* **Allaah may grant you assistance that is most powerful** *(with which you can never be defeated)***.**

Hadhrat Umar said, “Is it a victory O Rasul of Allaah?” He said, “Yes.”

Probably you dislike something whilst it is better for you

عسى أن تكرهوا شيئا وهو خير لكم :

ولما رجع الى المدينة ، جاءه رجل من قريش ، اسمه أبو بصير عتبة بن أسيد . فأرسلوا في طلبه رجلين ، وقالوا : العهد الذي جعلت لنا ، فدفعه الى الرجلين ، فخرجا به ، فخرج هارباً منهم ، حتى أتى سيف [1] البحر ، وتفلت منهم أبو جندل بن سهيل ، فلحق بأبي بصير ، فلا يخرج من قريش رجل قد أسلم ، الا لحق بأبي بصير حتى اجتمعت منهم عصابة ، لا يسمعون بعير لقريش خرجت الى الشام الا اعترضوا لها ، فقتلوهم ، وأخذوا أموالهم ، فأرسلت قريش الى النبي - ﷺ - تناشده الله والرحم لما أرسل اليهم ، فمن أتاه منهم فهو آمن .

When they returned to Madinah, a person from the Quraysh came, his name was Abu Baseer, Utbah bin Asad. They sent two people in search of him. They said, “Fulfil the pact that exists between us.” Rasulullaah □ handed Abu Baseer over to them. They left with him. Abu Baseer fled from them and reached the shores of the ocean. Abu Jandal bin Suhayl also fled from the Quraysh and joined him. No one from the Quraysh accepted Islaam, except that they joined Abu Baseer until a group of them were formed. They would not hear of a caravan of the Quraysh that left for Shaam, except that they attacked it, killed them, and took their wealth. The Quraysh sent word to Rasulullaah □ in which they pleaded in the name of Allaah and used the pretext of family ties and said that whoever of amongst us comes to you, he is safe.

ودلّت الحوادث الأخيرة على أن صلح
الحديبية الذي تنازل فيه رسول الله - ﷺ -
لقبول كل ما ألحّت عليه قريش ، ورأوا فيه
انتصاراً لهم ومكسبا [1] ، وتحمّله المسلمون
في قوة ايمانهم وشدة طاعتهم للرسول - ﷺ -
كان فتح باب جديد لانتصار الاسلام وانتشاره
في جزيرة العرب بسرعة لم تسبق ، وكان باباً الى
فتح مكة ، ودعوة ملوك العالم لقيصر وكسرى
ومقوقس وأمراء العرب ، وصدق الله العظيم :

The incidents which occurred later on showed that the treaty of Hudaybiyyah, in which Rasulullaah lowered himself to accept everything put forward by the Quraysh, and they saw expediency and overpowering in it for themselves, the Muslims tolerated it on account of the strength of their Imaan and their strict obedience of Rasulullaah . It was the opening of a new door for the help and spread of Islaam in the Arabian Peninsula with great speed, which did not happen before. It was the door to the conquest of Makkah and the door to inviting the kings of the world, for Ceaser, Chosroes, Muqauqis and the Arab leaders. Allaah said truthfully,

« وعسى أن تكرهوا شيئاً وهو خير
لكم ، وعسى أن تحبوا شيئاً وهو شر لكم ،
والله يعلم وأنتم لا تعلمون [1] »

It is possible that you dislike something and it is good for you, and possibly you like something but it is bad for you, and Allaah knows whilst you do not know.

Khalid bin Walid □ and Amr bin al-Aas □ accept Islaam

اسلام خالد بن الوليد وعمرو بن العاص :

وكان صلح الحديبية فتحاً للقلوب ، فدخل في الاسلام خالد بن الوليد ، الذي كان قائد الفرسان لقريش ، وبطل معارك عظيمة ، وقد سمّاه رسول الله – ﷺ – سيف الله وهو الذي أبلى في الله بلاءً حسنا ، وفتح على يده الشام ، ودخل عمرو بن العاص أحد كبار القادة والأمراء ، وفاتح مصر من بعد ، وقد قدما المدينة بعد صلح الحديبية ، فأسلما وحسن اسلامهما .

The treaty of Hudaybiyyah was an opener of the hearts, **Khaalid bin Walid** □ accepted Islaam, he was the leader of the cavalry of the Quraysh, he was brave in battle. **Rasulullaah □ named him 'the sword of Allaah'**. He went through many tests in the form of battles in the path of Allaah and he passed well. **Allaah conquered Shaam at his hands, and Amr bin Al-Aas □ entered into Islaam, he was one of the great leaders, and later he conquered Egypt.** They had

come to Madinah after the treaty of Hudaybiyyah. They accepted Islaam and were good Muslims.

وأتاح هذا الصلح فرصة الإختلاط بين المسلمين والمشركين ، فاطّلع المشركون على محاسن الإسلام وعلى اخلاق المسلمين فلم يمضي على هذا الصلح عام كامل حتى دخل في الإسلام خلق كثير .

This treaty gave the chance for the Muslims and the polytheists to mix, the polytheists came to know of the good traits of Islaam and the character of the Muslims, a complete year of the treaty did not pass, when people entered Islaam in great numbers.

Inviting the kings and leaders to Islaam: Invitation and wisdom

دعوة الملوك والأمراء الى الاسلام

دعوة وحكمة :

ولما تم الصلح ، وهدأت الأحوال ، كتب رسول الله – ﷺ – كتباً الى ملوك العالم وأمراء العرب ، يدعوهم فيها الى الاسلام ، والى سبيل ربه بالحكمة والموعظة الحسنة ، واهتم اهتماماً كبيرا ، فاختار لكل واحد منهم رسولا يليق به ، وقيل له : انهم لا يقبلون كتاباً الا بخاتم ، فصاغ رسول الله – ﷺ – خاتماً حلقته فضة ، ونقش فيه « محمد رسول الله » .

When the treaty was decided and conditions were peaceful, Rasulullaah wrote letters to the kings of the world and the Arab leaders, calling them to Islaam and to the path of his Rabb with wisdom and good counsel. He paid due attention to this, he chose a suitable ambassador for each one. It was said to him , “The kings do not accept a letter except if it has a

seal. Rasulullaah got a ring made of silver and on it was engraved, ‘Muhammad, Rasul, Allaah’

Heraclius accepts Islaam and his hesitancy/turning away

تسليم هرقل للاسلام وامتناعه عنه :

ومن هؤلاء الملوك الامبراطور الرومي « هرقل » ، وامبراطور فارس كسرى ابرويز والنجاشي ملك الحبشة ، والمقوقس ملك مصر .

From among these kings was the emperor of Rome, Heraclius, and the emperor of Persia, Chosroes Parwez, and Najashi the king of Abyssinia and Muqauqis, the king of Egypt

فأما هرقل والنجاشي والمقوقس ، فتأدبوا ورقّوا في جوابهم ، وقد أراد هرقل أن يتثبّت في أمر النبي –ﷺ– وبحث عمّن يستخبره في شأنه ، وصادف ذلك وجود أبي سفيان في غزّة ، فأحضر اليه–وقد جاء في تجارة–وكانت استفساراته استفسارات عاقل مجرب ، خبير بتاريخ الديانات ، وخصائص الأنبياء وسيرهم ، وشأن الأمم معهم وسنّة الله في أمرهم ، وصدقه أبو سفيان ،

As for Heraclius, Najashi and Muqauqis, they showed respect and were soft in their response. Heraclius wanted to verify the matter of Rasulullaah ﷺ, he searched for someone who could tell him about him ﷺ. This coincided with the presence of Abu Sufyaan in Ghazzah. He was brought. He had come for trade. The questions of Heraclius were the questions of an intelligent, experienced person, someone who was aware of the history of religions, and the characteristics and biographies of the Ambiyaa, the way the nations dealt with the Ambiyaa and the way of Allaah with the nations, Abu Sufyaan spoke the truth to him.

شأن العرب الأولين ، حياء من أن يؤثر الناس عليه كذبا .

فلما سمع هرقل كل ذلك ، أيقن أنه نبي الله ، وقال : ان كان ما تقول حقا ، فسيملك موضع قدمي هاتين ، وقد كنت أعلم أنه خارج ، ولم أكن أظن أنه منكم ، فلو أني أعلم أني أخلص (١) اليه ، لتجشّمت (٢) لقاءه ، ولو كنت عنده لغسلت عن قدميه ، وأذن لعظماء الروم في القصر ، وأمر بأبوابه فغلقت ، ثم اطلع فقال : يا معشر الروم !

This was the way of the early Arabs, they would be ashamed that people call them liars.

When Heraclius heard all this, he had conviction that this is the Nabi of Allaah and he said, “If what you say is true, then he will gain control of the place under my two feet. I knew that he was to appear, but I did not think that he will be from amongst you. If I knew and I could go to him, I would have taken pains to meet him. If I was by him, I would have washed his feet. He called the great people of Rome and

ordered that the doors be closed. He then informed them an said, " O Romans,

هل لكم في الفلاح والرشد وأن يثبت ملككم ، وتبايعوا هذا النبي ، فنفروا وبادروا الى الأبواب فوجدوها قد غلقت ، فلما رأى هرقل نفرتهم ، وأيس من الايمان ، قال : ردّوهم عليّ ، وقال : اني قلت مقالتي آنفا ، أختبر بها شدتكم على دينكم ، فقد رأيت ، فسجدوا له ورضوا عنه .

فآثر الملك على الهداية ، ووقعت بينه وبين المسلمين في خلافة أبي بكر وعمر –رضي الله عنهما– حروب ومعارك ، كان فيها ذهاب ملكه وسلطانه .

If you want success, guidance and that your kingdom remains established, then follow this Nabi. They fled and ran to the doors. They found it locked. When Heraclius saw them running and he was despondent of their Imaan, he said, "Return them to me." He said, "I said this statement to test

how firm you are in your religion. I have seen. They bowed before him and were pleased with him.

He chose kingdom over guidance, during the Khilafat of Abu Bakr □ and Umar □, there were wars and battles between him and the Muslims and his kingdom and dominion disappeared in this.

The respect of Najashi and Muqauqis

أدب النجاشي والمقوقس :

وأما النجاشي والمقوقس ، فأكرما رسل رسول الله – ﷺ – وكان جوابهما رفيقاً رقيقا ، وأرسل المقوقس هدايا ، منها جاريتان ، وكانت احداهما مارية أمّ ابراهيم بن رسول الله – ﷺ – .

As for Najashi and Muqauqis, they honoured the messenger of Rasulullaah □. They replied in a soft way. Muqauqis sent gifts. There were two slave girls, one of them was Mariyah, the mother of Ibraaheem bin Rasulullaah □.

The pride of Kisra and his evil consequence

غطرسة كسرى وعقابها :

وأما كسرى فارس ، فلما قرىء عليه الكتاب ، مزقه ، وقال : يكتب اليّ هذا وهو عبدي ، فبلغ ذلك رسول الله - ﷺ - فقال : مزّق الله ملكه ، وأمر « كسرى باذان » ، وهو حاكمه على اليمن ، باحضاره ، فأرسل « بأبويه » يقول له : ان ملك الملوك كسرى قد كتب الى الملك باذان يأمره أن يبعث اليك من يأتيه بك ، وقد بعثني اليك لتنطلق معي ، فأخبره رسول الله - ﷺ - بأن الله قد سلّط على كسرى ابنه « شيرويه »

وهكذا كان ، فمزّق الله ملكه ، وملّكه المسلمين ، وهدى أهل إيران للاسلام ، وكتب الى أمراء العرب ، فمنهم من أسلم ومنهم من امتنع .

As for Chosroes of Persia, when the letter was read to him, he tore it. he said, “He writes to me, when he is my slave.” News of this reached Rasulullaah , he said, “May Allaah tear his kingdom.” Chosroes ordered Baadhaan, his governor of Yemen to bring him . He sent Baabwayh, telling him, “Indeed the king of kings, Chosroes writes to the king Baadhaan, commanding him to send to him the one who brought this. He has sent me so that you can come with me.” Rasulullaah informed him that Allaah placed his son Sherwayh in his place. This had happened. Allaah tore his kingdom and the Muslims took control of his kingdom. The people of Iran got guidance to Islaam, some of them accepted and some did not.

The Battle of Khaybar: Bounty from Allaah

غزوة خيبر

جائزة من الله :

ان الله – سبحانه وتعالى – بشّر أصحاب بيعة الرضوان – في الحديبية – بالفتح القريب ، والمغانم الكثيرة ، فقال :

« لقد رضي الله عن المؤمنين اذ يبايعونك تحت الشجرة فعلم ما في قلوبهم فأنزل السكينة عليهم وأثابهم فتحاً قريباً ومغانم كثيرة يأخذونها ، وكان الله عزيزاً حكيما [1] » .

Indeed Allaah gave the companions of Ridwan the glad tidings in Hudaybiyyah of a near victory and abundant booty. He said, **18. Allaah was well pleased with the Mu'mineen** *(the Sahabah)* **when they pledged their allegiance to you** *(O Rasulullaah)* **beneath the tree** *(at Hudaybiyyah)*. **Allaah knew what was in their hearts, sent tranquillity to them** *(causing them to accept Allaah's commands without hesitation)* **and rewarded them with a victory close at hand** *(when they conquered Khaybar soon after signing the Treaty of Hudaybiyyah)*...

19. ...and *(Allaah will also reward them with)* **abundant spoils of war that they will take** *(after conquering Khaybar)*. **Allaah is always Mighty, Wise.**

وكان مقدمة هذه الفتوح والمغانم غزوة خيبر ، فكانت خيبر مستعمرة [١] يهودية تتضمن قلاعاً حصينة ، وقاعدة حربية لليهود ، فأراد رسول الله – ﷺ – أن يستريح منهم ، ويأمن من جهتهم .

وكانت الشمال الشرقي للمدينة على بعد سبعين ميلاً منه .

The prelude of these victories and booty was the battle of Khaybar. Khaybar was a Jewish locality in which there were strong forts and army bases for the Jews. Rasulullaah intended to be safe from them and be safe from their direction.

Khaybar was 70 miles North East of Madinah

A believing army under the leadership of Rasulullaah

جيش مُؤمِن تحت قيادة نبي

فأقام رسول الله – ﷺ – بالمدينة حين رجع من الحديبية ذا الحجة وبعض المحرّم ، ثم خرج في بقية المحرم الى خيبر ، وكان عامر بن الأكوع يرتجز في مسيره اليها ، فيقول :

Rasulullaah □ stayed in Madinah, upon return from Hudaybiyyah, for Dhul Hijjah and a few days of Muharram. Then he left for Khaybar in the last few days of Muharram. Aamir bin Akwa was reciting poetry during the journey, he said,

والله لولا الله ما اهتدينا

ولا تصـدّقنـا ولا صلّـينـا

إنـا اذا قـوم بغـوا علينـا

وان أرادوا فتنـة أبَيـنـا

فانـزلـن سكينـة علينـا

وثبـت الأقـدام ان لاقينا

By Allaah, if it was not for the grace of Allaah, we would not have been guided, we would not have given charity and we would not have performed Salaah.

We are that nation, when a nation rebels against us and they plot against us, we cause them to retreat.

O Allaah, send tranquillity upon us, and keep our feet firm when facing the enemy.

وأقبل بجيشه ، وكانوا ألفاً وأربع مائة ، وكان معهم مائتا فرس ، ولم يأذن لمن تخلف عن الحديبية ، وخرجت عشرون امرأة من نساء الصحابة ، لمداواة المرضى ، وخدمة الجرحى والاسعاف [١] بالماء والطعام ، أثناء القتال .

He came forward with his army, they were one thousand four hundred. They had two hundred horses. Twenty of the Sahaabiyyaat came out in order to tend to the ill, serve the wounded and to prepare the food and water during battle.

ودعا رسول الله – ﷺ – في الطريق
بالأزواد ، فلم يؤت إلا بالسويق ، فأمر به
فثرى ، فأكل ، وأكل المسلمون ، ودعا
رسول الله – ﷺ – لما أشرف على خيبر
وسأل الخير ، واستعاذ من شرها ، وشر
أهلها ، وكان اذا غزا قوما ، لم يغزهم حتى
يصبح ، فان سمع أذاناً أمسك ، وان لم يسمع
أذاناً أغار ، فلما أصبح ، لم يسمع أذاناً ،

Rasulullaah ﷺ asked for the provisions of the journey on the way. He was not given anything except cereal. He instructed that it be mixed with water. Rasulullaah ﷺ ate and he fed the Muslims. When Rasulullaah ﷺ came close to Khaybar, he made Du'aa' and asked for goodness and sought protection from the evil of Khaybar and its inhabitants. **When he ﷺ waged war against a nation, he would not fight until the morning. If he heard the Azaan, he would stop, if he did not hear the Azaan, he would attack. In the morning, he did not hear the Azaan.**

فركب وركب القوم ، واستقبلوا عمّال خيبر غادين ، قد خرجوا بمساحيهم [١] وبمكاتلهم [٢] ، فلما رأوا رسول الله – ﷺ – والجيش ، قالوا : محمد والخميس [٣] معه ،

He mounted and the people mounted, they came across the workers of Khaybar early in the morning, they had come out with their spades and picks. When they saw Rasulullaah and the army, they said, “Muhammad and the army with him.”

فأدبروا هرّابا ، فقال رسول الله – ﷺ – : الله أكبر ! خربت خيبر ، إنا اذا نزلنا بساحة قوم ، فساء صباح المنذرين .

They turned and fled, Rasulullaah said, “Allaah is the greatest, Khaybar has been destroyed. When we dismount by a nation, then the morning of the warned nation will be bad.”

A successful general

قائد منصور :

ونازل رسول الله – ﷺ – حصون خيبر ، وبدأ يفتتحها حصناً حصنا ، وكان أول حصن افتتح حصن ناعم ، افتتحه عليّ بن أبي طالب – رضي الله عنه – وقد استعصى [1] على المسلمين ، وكان علي بن أبي طالب رمدا [2] ، فقال رسول الله – ﷺ – : لِيأخذن الراية غداً رجل يحبه الله ورسوله ، يفتح

Rasulullaah began attacking the forts of Khaybar, and he began conquering them, one after the other. The first fort that was conquered was called Naa'im. Hadhrat Ali bin Abi Taalib conquered it, it was difficult for the Muslims. Hadhrat Ali had an illness in his eye. Rasulullaah said, "Tomorrow a man will take the flag, Allaah and His Rasul love him,

عليه ، وتطاول له كبار الصحابة –رضي الله
عنهم– وكل منهم يرجو أن يكون صاحب
ذلك ، ودعا عليا ، وهو يشتكي عينيه ،
فأتى ، فبصق رسول الله ﷺ في عينيه ،
ودعا له ، فبرىء حتى كأن لم يكن به وجع ،
فأعطاه الراية .

فقال علي – رضي الله عنه – : أقاتلهم
حتى يكونوا مثلنا .

The fort will be conquered at his hands. The senior Sahabah hoped that he would be the person. He called Hadhrat Ali , whilst he was complaining of his eye. He came, and Rasulullaah put his saliva in his eye and made du’aa’ for him. He became better, as though he did not have any difficulty at all. He then gave the flag to him. Hadhrat Ali said, “Shall I fight them until they become like us?”

قال رسول الله – ﷺ – : انفذ على رسلك حتى تنزل بساحتهم ، ثم ادعهم الى الاسلام ، وأخبرهم بما يجب عليهم من حق الله تعالى فيه ، فوالله لأن يهدي الله بك رجلا واحداً خير لك من أن يكون لك من حمر النعم .

Rasulullaah ﷺ said, “Go on your way, when you reach their locality, then call them to Islaam and inform them of what is compulsory on them with regards to the rights of Allaah. By Allaah, if Allaah guides one person by means of you, it will be better for you than red camels.”

Duel between the lion of Allaah and a brave Jew

بين أسد الله وبطل اليهود :

وأتى عليّ –رضي الله عنه– مدينة خيبر ، فخرج مَرْحَبٌ ، وهو الفارس المشهور ، يرتجز ، فاختلفا ضربتين ، فبدره عليّ بضربة ، ففلق مغفره ورأسه ، ووقع في الأضراس ، وكان الفتح .

Hadhrat Ali came to Khaybar. Marhab came out. He was a famous horseman, reciting poetry. They attacked each other with their swords. The blow of Hadhrat Ali hit him first, he cut through his helmet and head and the sword reached his jaws and the fort was conquered.

A small amount of deeds and a great amount of reward

عمل قليلا وأجر كثيرا :

وجاء عبد أسود حبشي من أهل خيبر ، كان في غنم لسيده ، فلما رأى أهل خيبر قد أخذوا السلاح ، سألهم : ما تريدون ؟ قالوا : نقاتل هذا الذي يزعم أنه نبي ، فوقع في نفسه ذكر النبي ، فأقبل بغنمه الى رسول الله – ﷺ – فقال : ماذا تقول ، وما تدعو

One Abyssinian slave, of the residents of Khaybar came, he had the goats of his master with him. When he saw the people of Khaybar taking up arms, he asked them, “What do you want?” they said, “We fight the person who claims to be a Nabi.” The word ‘nabi’ affected his heart. He came with his goats to Rasulullaah ﷺ and said, “What do you say? What do you call towards?”

اليه ؟ ، قال : أدعو الى الاسلام ، وأن تشهد أن لا إله الا الله وأني رسول الله ، وأن لا تعبد الا الله ، قال العبد : فما لي ان شهدت وآمنت بالله –عز وجل–؟ قال : لك الجنة ان مت على ذلك .

He said, “I call to Islaam, and that you testify that there is no deity but Allaah and I am the Rasul of Allaah, and you do not worship any deity but Allaah.” The slave said, “What will I get if I testify and believe in Allaah?” he said, “You will get Jannah if you die upon this.”

فأسلم ، ثم قال : يا نبي الله ! ان هذه الغنم عندي أمانة ، فقال رسول الله — ﷺ — : أخرجها من عندك ، وارمها بالحصباء ، فان الله سيؤدي عنك أمانتك ، ففعل فرجعت الغنم الى سيدها ، فعلم اليهودي أن غلامه قد أسلم ، فقام رسول الله — ﷺ — في الناس ، فوعظهم ، وحضّهم على الجهاد ، فلما التقى المسلمون واليهود ، قتل — فيمن قتل — العبد الأسود ، أقبل رسول الله — ﷺ — على أصحابه فقال : لقد أكرم الله هذا العبد ، وساقه إلى خير ، ولقد رأيت عند رأسه اثنتين من الحور العين ، ولم يصلّ لله سجدة قط .

The slave accepted Islaam and then said, "O Nabi of Allaah, these goats are a trust with me." Rasulullaah said, "Remove them from your presence and leave them in the jungle. Allaah will fulfil the trust on your behalf." He did this and the goats returned to the master. The Jew came to know that his slave accepted Islaam. Rasulullaah stood amongst the people,

advised them and encouraged them for Jihaad. When the Jews and the Muslims clashed, this slave was amongst the martyrs. Rasulullaah □ turned to his companions and said, **“Indeed Allaah has honoured this slave, and has driven him to goodness. I saw two damsels at his head, whereas he did not even perform one Sajdah for Allaah.”**

I did not follow you for this

ما على هذا اتبعتك :

وجاء رجل من الأعراب الى النبي – ﷺ – فآمن به واتبعه ، فقال : أهاجر معك ، فأوصى به بعض أصحابه ، فلما كانت غزوة خيبر ، غنم رسول الله – ﷺ – شيئا ، فأقسمه له ، وكان يرعى ظهرهم ، فلما جاء دفعوه اليه ، فقال : ما هذا ؟ ،

A Bedouin came to Rasulullaah □, believed in him and followed him, he said, “I migrate with you.” Rasulullaah □ told his companions to watch out for him. When the Battle of Khaybar came, Rasulullaah □ acquired spoils and took out a share for him. He was the shepherd for the Sahabah □. When he came, they gave the share to him. He said, “What is this?”

قالوا : قسم قسمه لك رسول الله – ﷺ –
فأخذه ، فجاء به الى النبي – ﷺ – فقال :
ما هذا يا رسول الله؟ ، قال : قسم قسمته
لك ، قال : ما على هذا اتبعتك ، ولكن
اتبعتك على أن أرمى ههنا – وأشار الى
حلقه – بسهم ، فأموت فأدخل الجنة ، فقال :
ان تصدق الله يصدقك .

They said, “It is a share that Rasulullaah □ took out for you.” He said, “I did not follow you for this but I followed you so that I can be struck with an arrow here – and he indicated to his throat, I can pass away and enter Jannah.” Rasulullaah □ said, “If you are true to Allaah, Allaah will let your statement be true.”

ثم نهضوا الى قتال العدوّ ، فأتي به الى
رسول الله –ﷺ– وهو مقتول ، فقال :
أ هو هو ؟ ، قالوا : نعم ، قال : صدق الله ،
فصدقه ، فكفنه النبي –ﷺ– في جبته ، ثم
قدمه ، فصلى عليه ، وكان من دعائه له :
اللهمّ هذا عبدك ، خرج مهاجراً في سبيلك ،
قتل شهيداً وأنا عليه شهيد .

They then went out to fight the enemy. He was brought to Rasulullaah □ when he had passed away. He said, “Is he the same person?” they said, “Yes.” He said, “He was true in his matter to Allaah, so Allaah let his statement be true.” **Rasulullaah □ placed the shroud on him, his own garment and perform the Salaah over him.** From his du’aa for him was, “O Allaah, this is Your slave, he came out migrating in Your path, he was martyred and I bear witness to this.

The condition for staying in Khaybar

شرط البقاء في خيبر :

وافتتحت الحصون حصن بعد حصن ، بعد قتال وحصار دام أياما ، حتى سألوا رسول الله - ﷺ - الصلح ، وأعطاهم رسول الله - ﷺ - خيبر ، على أن لهم الشطر من كل زرع وثمر ما بدا لرسول الله - ﷺ - أن يقرهم ، وكان رسول الله - ﷺ - يبعث اليهم عبدالله بن رواحة ، فيخرص عليهم ، ويجعل ذلك نصفين ، فيخيّرهم أن يأخذوا أيهما شاؤوا ، فيقولون بهذا قامت السماوات والأرض .

The forts were conquered, fort after fort, after a fight and siege that lasted a few days. They asked Rasulullaah □ for a treaty. He gave them Khaybar on condition that they should give half the produce as long as Rasulullaah □ keeps them there. Rasulullaah □ would send Hadhrat Abdullaah bin Rawaaha □, who would determine the crop and divide it into two. He would give them the choice to take whichever half

they wanted. They would say, “It is on account of this that the skies and earth are standing.”

The criminal plot of the Jews

محاولة أثيمة لليهود :

وفي هذه الغزوة سمّ رسول الله – ﷺ – أهدت له زينب بنت الحرث اليهودية ، امرأة سلام بن مشكم ، شاة مشوية قد سمّتها ، وسألت أي اللحم أحبّ اليه ؟ ، فقالوا : الذراع ، فأكثرت من السم في الذراع ، فلما انتهش من ذراعها ، أخبره الذراع بأنه مسموم ، فلفظ الأكلة .

In this battle, Rasulullaah □ was poisoned. Zaynab bint al-Harth, a Jewess, the wife of Salaam bin Mishkam gave a gift to him □, it was roasted meat that was poisoned. She asked, “Which meat does he □ like?” the companions said, “The foreleg.” She put more poison in the foreleg. When Rasulullaah □ bit from the

foreleg, it informed him that it is poisoned, so he took that piece out.

وجمع اليهود ، ثم قال : هل أنتم صادقي عن شيء ان سألتكم عنه ؟ ، قالوا : نعم ، قال : أجعلتم في هذه الشاة سمّاً ؟ ، قالوا : نعم ، قال : فما حملكم على ذلك ، قالوا : أردنا ان كنت كاذباً نستريح منك ، وان كنت نبياً لم يضرّك ، وجيء بالمرأة الى رسول الله – ﷺ – فقالت : أردت قتلك ، فقال : ما كان الله ليسلطك عليّ ، قالوا : ألا نقتلها ؟ ، قال : لا ، ولم يتعرّض لها ، ولم يعاقبها .

He gathered the Jews and said, “Will you tell me the truth if I ask you about something?” they said, “Yes.” He said, “Did you put poison in this meat?” they said, “Yes.” He said, “What made you do this?” they said, “Our intention was that if you are a liar, we shall be safe from you and if you are a Nabi, then it will not harm you.” The woman was brought to Rasulullaah . She said, “I intended to kill you.” He said, “Allaah will not let you be set over me.” They said, “Shall we

not kill her?” he said, “No, he did not trouble her or punish her.”

ولم يقتلها – ﷺ – أولا ، فلما مات بشر بن البراء بن معرور الذي أكل من هذه الذراع ، قتلها .

Rasulullaah did not kill her at first, when Bishr bin al-Baraa bin Ma’rur passed away, one who ate from the foreleg, he got her killed.

Victories and booty

فتوح ومغانم :

وبعد ما انتهى رسول الله – ﷺ – من أمر خيبر ، انصرف الى فدك ، ثم جاء الى وادي القرى ، ودعا رسول الله – ﷺ – الى الاسلام ، وأخبرهم أنهم إن أسلموا ، أحرزوا أموالهم ، وحقنوا (١) دماءهم ، وحسابهم على الله .

After Rasulullaah ﷺ completed the matter at Khaybar, he turned to Fadak and then he came to Waadi al-Qura and Rasulullaah ﷺ called them to Islaam. He told them that if they accept Islaam, their wealth will be protected and their lives will be protected and they are responsible for reckoning to Allaah.

وأعطى اليهود من غد ما بأيديهم ، وغنم
المسلمون أموالا ، وقسم رسول الله – ﷺ – ما
أصاب على أصحابه ، بوادي القرى ، وترك
الأرض والنخل بيد اليهود وعاملهم عليها .
ولما بلغ يهود تيماء ما واطأ عليه رسول
الله – ﷺ – على أهل خيبر وفدك ووادي
القرى ، صالحوا رسول الله – ﷺ – وأقاموا
بأموالهم ، وانصرف رسول الله – ﷺ –
راجعاً الى المدينة .

The next day, whatever the Jews had, they gave it to the Muslims. Rasulullaah ﷺ divided what he got amongst the

Muslims in Wadi al-Qurra. He left the land and date palms in the hands of the Jews and they governed it.

When news of what happened to the Jews of Khaybar, Fadak and Wadi al-Qurra reached Tima’, they made a pact with Rasulullaah □ and they remained in charge of their wealth and Rasulullaah □ returned to Madinah.

Umrah al-Qada

عمرة القضاة :

ولما كان العام المقبل ، وذلك في سنة سبع ، قدم رسول الله – ﷺ – والمسلمون ، وخلّى قريش بينه وبين مكة ، وأقفلوا بيوتهم ، وطلعوا على الجبل ، وأقام بمكة ثلاثا ، واعتمر ، وهو قوله تعالى :

The next year, in 7 A.H, Rasulullaah □ and the Muslims came and the Quraysh left their path to Makkah free, they locked their houses and went to the mountaintops. They stayed in Makkah for three days and performed Umrah. Allaah □ says,

« لقد صدق الله رسوله الرؤيا بالحق ،
لتدخلنّ المسجد الحرام ان شاء الله آمنين ،
محلّقين رؤوسكم ومقصّرين ، لا تخافون ،
فعلم ما لم تعلموا فجعل من دون ذلك فتحاً
قريبا [١] » .

(Referring to the dream in which Rasulullaah saw himself performing Umrah, Allaah says,) **Verily, Allaah shall make the dream of His Rasool come precisely true** *(even though the Mushrikeen of Makkah prevented Rasulullaah from entering Makkah)*. **When Allaah wills, you** *(Sahabah with Rasulullaah)* **shall definitely enter the Masjidul Haraam in peace with your hair shaved or trimmed** *(after completing the Umrah)* **without any fear. Allaah had knowledge of that about which you were unaware and** *(among the things He knew was that He)* **has decreed a near victory** *(at Khaybar)* **even before this** *(entry into the Masjidul Haraam)*.

Competing to look after the girl

التنافس في حضانة البنت :

وقد تغيرت النفوس والعقول بتأثير الاسلام تغيراً عظيما ، فعادت البنت التي جرت عادة وأدها في الجاهلية حبيبة يتنافس في كفالتها وتربيتها المسلمون .

There was a great change effected by Islaam to the ways and minds, there was a custom of burying daughters alive in the era of ignorance and now they had become so beloved that they competed in looking after them, and bringing them up.

لما أراد النبي – ﷺ – الخروج من مكة ، تبعته أمامة ابنة حمزة ، تنادي يا عم ! يا عم ! فتناولها علي – رضي الله عنه – فأخذ بيدها ، وقال لفاطمة – عليها السلام – دونك ابنة عمك ، فحملتها ، فاختصم فيها عليّ وزيد وجعفر ، فقال عليّ : أنا أخذتها ، وهي ابنة عمي ، وقال جعفر : ابنة عمي وخالتها تحتي ، وقال زيد : ابنة أخي ، فقضي بها النبي – ﷺ – لخالتها ، وقال : الخالة بمنزلة الأم ، وقال لعليّ – رضي الله عنه – أنت منيّ وأنا منْك وقال لجعفر : أشبهت خَلقي وخُلقي ، وقال لزيد : أنت أخونا ومولانا .

When Rasulullaah intended to leave Makkah, Umaamah, the daughter of Hamzah followed him, calling, “O uncle, O uncle.” Hadhrat Ali took her by her hand and said to Hadhrat Faatimah , “Take the daughter of your uncle.” She carried her. Hadhrat Ali , Hadhrat Zayd and Hadhrat Ja’far argued with regards to her. Hadhrat Ali said, “I

will take her, she is the daughter of my uncle.” Hadhrat Ja’far □ said, “She is the daughter of my uncle and her aunt is by me.” Hadhrat Zayd □ said, “The daughter of my sister.” Rasulullaah □ decided in favour of her maternal aunt and he said, **“The maternal aunt has the same rank as the mother.”** He said to Hadhrat Ali □, “You are from me and I am from you.” He said to Hadhrat Ja’far □, “You resemble me in looks and character.” **He said to Hadhrat Zayd □, “You are our brother and our friend.”**

The Battle of Mu’tah: Killing the emissary of the Muslims and the end result

غزوة مؤتة

قتل سفير المسلمين وعقوبته :

بعث رسول الله - ﷺ - الحارث بن عمير الأزدي بكتابه الى شرحبيل بن عمرو الغسّاني ، حاكم « بصرى » التابع لقيصر ملك الروم ، فأوثقه رباطا ، ثم قدّمه ، فضرب عنقه ، ولم تجر العادة بقتل الرسل والسفراء عند الملوك والأمراء ، وكان فيه خطر عظيم على الرسل والسفراء ، واهانة شديدة للمرسل والرسالة ، وكان لا بد من تأديب هذا المعتدي .

Rasulullaah sent Al-Haarith bin Umayr Al-Azdi with his letter to Shurahbeel bin Amr Ghassaani, the governor of Busra, he was under Ceaser. He first tied the Muslim emissary, he was then brought and he was killed. There was no practice of killing the emissaries and ambassadors of kings. Because of this, this was a great danger for the emissaries and

ambassadors and it was a disgrace to the one sending the message and the message. Therefore, it was necessary to punish those who resorted to such extremity.

The first army in the lands of the Romans

أول جيش في أرض الروم :

فلما بلغ رسول الله – ﷺ – الخبر ، أراد يبعث بعثا ، الى بصرى وذلك في جمادى الأولى من السنة الثامنة للهجرة ، فتجهّز الناس ، وهم ثلاثة آلاف ، واستعمل عليهم زيد بن حارثة ، وهو مولى رسول الله – ﷺ – وفي الجيش كبار المهاجرين والأنصار ، وقال : ان أصيب فجعفر بن أبي طالب على الناس ، فان أصيب جعفر ، فعبد الله بن رواحة ، فلما حضر خروجهم ، ودّع الناس أمراء رسول الله – ﷺ – وسلموا عليهم ، وكان أمامهم سفر طويل شاق ، وعدوّ ذو شوكة .

When this news reached Rasulullaah □, he intended to send an army to Busra. This took place in Jumad al-Ula 8 A.H. The people got ready, they were three thousand. He appointed Hadhrat Zayd bin Haaritha □ the leader over them, he was the freed slave of Rasulullaah □. In the army were senior Muhajireen and Ansaar. He said, “If he is martyred, then Hadhrat Ja’far bin Abi Taalib □ will be the leader. If he is martyred, then Hadhrat Abdullaah bin Rawaaha □ should be the leader.” When the time of departure came, the people bid farewell to the leaders appointed by Rasulullaah □ and greeted them. Ahead of them was a long and tiring journey and a powerful enemy.

ومضى الجيش ، حتى نزل بمعان ، وبلغ المسلمين أن هرقل بالبلقاء في مائة ألف من الروم ، وانضمّ اليهم جمع كثير من قبائل العرب ، فأقاموا على « معان » ليلتين ينظرون في أمرهم ، وقالوا : نكتب الى رسول الله – ﷺ – فنخبره بعدد عدوّنا ، فاما أن يُمدّنا بالرجال ، واما أن يأمرنا بأمره فنمضي له .

The army left, until they disembarked at Ma'aan. News reached the Muslims that Heraclius came to Balqaa' with a hundred thousand soldiers. A great number from the Arab tribes had joined him. The Mujaahideen thought over the matter for two nights at Ma'aan. They said, "We shall write to Rasulullaah , informing him of the enemy numbers. Either he should send more Mujahideen or give us an instruction that we can carry out."

We do not fight with people based on power and numbers

ما نقاتل الناس بعدد ولا قوة :

وشجع الناس عبد الله بن رواحة ، فقال : يا قوم ! والله ان الذي تكرهون للتي خرجتم تطلبون (الشهادة) ، وما نقاتل الناس بعدد ولا قوة ولا كثرة ، ما نقاتلهم الا بهذا الدين الذي أكرمنا به الله ، فانطلقوا ، فانما هي إحدى الحسنيين ، إما ظفر واما شهادة ، فمضى الناس .

Hadhrat Abdullaah bin Rawaaha gave enthusiasm to the people and said, “O nation, by Allaah, that which you dislike , it is that which you seek (martyrdom) and have come out for. **We do not fight people based on numbers or strength, but we fight with this Deen with which Allaah has honoured us.** So go out, you will get one of two good things, either victory or martyrdom.” So they went out.

The fight of those who desire death and the attack of the lions

قتال المستميتين وصولة الأسود :

فلما كانوا بتخوم البلقاء ، لقيتهم الجموع من الروم والعرب ، ودنا العدوّ ، وانحاز المسلمون الى قرية ، يقال لها « مؤتة » والتقى الناس ، واقتتلوا .

When they reached Takhum al-Balqaa’, the Roman and Arab armies faced each other, the enemy came close. The Muslims went to an area called Mu’tah, the battle took place here.

وقاتل زيد بن حارثة –رضي الله عنه– براية رسول الله –ﷺ– حتى استشهد ، وقد أخذت الرماح منه كل مأخذ ، ثم أخذها جعفر ، فقاتل بها ، حتى اذا أرهقه القتال ، اقتحم عن فرسه ، فعقرها ، ثم قاتل فقطعت يمينه ، فأخذ الراية بيساره ، فقطعت يساره ، فاحتضن الراية بعضديه ، حتى قتل ، وله ثلاث وثلاثون سنة ، ووجد المسلمون ما بين صدره ومنكبيه وما أقبل منه تسعين جراحة ، ما بين ضربة بالسيف وطعنة بالرمح ، كلها في الأمام .

Hadhrat Zayd bin Haaritha fought with the flag of Rasulullaah until he was martyred. There were arrow wounds all over his body. Hadhrat Ja’far then took it and fought with it until the battle became fierce. He got off his horse, hamstrung it and then fought. His right hand was severed. He took the flag in his left hand and then his left hand was severed. He took the flag with his arms, and fought till he was killed. He was thirty three years old, the Muslims

found more than ninety wounds on his body, on his chest, shoulders and front from swords, spears, all of them in the front.

فلما قتل جعفر ، أخذ عبد الله بن رواحة الراية ، وتقدم بها ، ونزل عن فرسه ، وأتاه ابن عم له بعظم عليه بعض لحم ، وقال : شدّ بهذا صلبك ، فانك قد لقيت في أيامك هذه ما لقيت فأخذه بيده ، وأخذ منه بفمه يسيرا ، ثم ألقاه من يده ، وأخذ سيفه ، فتقدم وقاتل حتى قتل .

When Hadhrat Ja'far was killed, Hadhrat Abdullaah bin Rawaaha took the flag and went ahead. He got off his horse. His cousin came to him with a bone that had some meat on it and said, "Strengthen your back with it for you have went throught great difficulty over these last few days." He took a small part of it with his mouth and then threw it aside. He took his sword and went ahead, he fought until he was martyred.

The wise leadership of Hadhrat Khaalid

قيادة خالد الحكيمة :

واصطلح الناس بعده على خالد بن الوليد – رضي الله عنه – فأخذ الراية ، ودافع القوم ، وكان شجاعاً حكيما ، يعرف سياسة الحرب ، فانحاز بالجيش الاسلامي الى الجنوب ، وانسحب العدو نحو الشمال ، وجنّ الليل فانصرف بالناس ، وكلا الفريقين اغتنم السلامة ، ورأى المصلحة في عدم التحرّش [١] ومتابعة القتال ، وتهيّب الروم المسلمين بحكمة خالد ، وتقاعسوا .

After this, the people gathered upon Hadhrat Khalid bin Walid and he took the flag. He adopted a defensive strategy. He was brave and wise. He knew war strategy, he turned the army of Islaam to the South. The enemy went towards the North. Nightfall came, the people returned, both groups understood peace and safety to be a great bounty, they understood expediency in not fighting and not inciting. The Romans were awed by the Muslims on account of the wisdom of Hadhrat Khaalid bin Walid and they became hesitant.

Witnessing is better than news

خبر عيان لا بيان :

وبينما كان المسلمون يخوضون المعركة ، كان رسول الله – ﷺ – يخبر أصحابه في المدينة ، بما يجري في المعركة ، يقول أنس ابن مالك – رضي الله عنه – : ان رسول الله – ﷺ – نعى زيداً وجعفراً وابن رواحة للناس ، قبل أن يأتيهم خبر ، فقال : أخذ الراية زيد ، فأصيب ، ثم أخذها جعفر ، فأصيب ، ثم أخذها ابن رواحة ، فأصيب وعيناه تذرفان [١] ، حتى أخذ الراية سيف من سيوف الله ، حتى فتح الله عليهم .

When the Muslims were busy engaged in war, Rasulullaah □ was informing his companions in Madinah about the battle taking place. Hadhrat Anas bin Maalik □ says, "Indeed Rasulullaah □ informed us of the martyrdom of Hadhrat Zayd □, Hadhrat Ja'far □ and Hadhrat Ibn Rawaaha □, before the news could reach them. He □ said, "Zayd took the flag, he

was martyred, then Ja’far took it and he was martyred, then Ibn Rawaaha took it, he was martyred, his □ eyes were tearing, until a sword from the swords of Allaah took the flag, until Allaah gave them victory.”

The flying one; one with two wings

الطيار ذو الجناحين :

وقال في جعفر ان الله أبدله بيديه جناحين يطير بهما في الجنة حيث شاء ، ولذلك لقب بجعفر الطيار وذي الجناحين.

He □ said about **Hadhrat Ja’far** □ that indeed Allaah has given in exchange of his hands, two wings with which he flies in Jannah wherever he wants, it is for this reason that he was given the title of **Ja’far Tayyaar and Dhul Janaahayn**

Those who turned around to fight, not those who flee

كرّارون لا فرّارون :

ولما دنا الجيش من حول المدينة ، تلقّاهم رسول الله – ﷺ – والمسلمون ، وجعل الناس يحثون على الجيش التراب ، ويقولون : يا فرار ! فررتم في سبيل الله ، ويقول رسول الله – ﷺ – : ليسوا بالفرار ، ولكنهم الكرار ، ان شاء الله تعالى .

When the army came close to Madinah, Rasulullaah and the Muslims met them. The people started throwing sand at the army and were saying, “O those who fled, you fled from the path of Allaah.” Rasulullaah said, ‘They are not those who flee, but they have turned around to fight. Insha Allaah.”

The conquest of Makkah: Prelude to the conquest of Makkah

فتح مكة

تمهيد لفتح مكة :

ولما تم أمر الله في دينه وفي عباده ، أراد أن يدخل رسوله ، والمسلمون مكة ، ويطهروا الكعبة من الأوثان ، فتكون مباركاً وهدى للعالمين ، ويعيدوا مكة الى ما كانت عليه فتكون مثابةً للناس وأمنا .

When the matter of Allaah with regards to His Deen and His servants was complete, Allaah wanted His Rasul and the Muslims to enter Makkah and to purify the Ka'bah from idols, so that it can be blessed and a means of guidance for the universe and Makkah can return to what it was, so that it can be a point of return for people and a place of safety.

Banu Bakr and the Quraysh break the pact

نقض بني بكر وقريش الحلف :

وقد هيّأ الله لذلك أسبابا ، وساعدت عليها قريش .

Allaah created the means for this and the Quraysh provided the help for it themselves.

كان قد تقرر في صلح الحديبية أن من أحب أن يدخل في عقد رسول الله – ﷺ – وعهده ، فعل ، ومن أحب أن يدخل في عقد قريش وعهدهم ، فعل ، ودخلت بنو بكر في عقد قريش وعهدهم ، ودخلت خزاعة في عقد رسول الله – ﷺ – وعهده .

It was decided in the treaty of Hudaybiyyah that whoever likes to enter into a pact with Rasulullaah and his allies, they can do so and whoever likes to enter into a pact with the Quraysh and their allies, they can do so. Banu Bakr entered into a pact with the Quraysh and their allies and Khuza'ah entered into a pact with Rasulullaah and his allies.

وكان بين بني بكر وبين خزاعة عداء متوارث ، وجاء الاسلام فحجز بينهم وتشاغل الناس بشأنه ، فلما كانت الهدنة ، أراد بنو بكر أن ينتهزوا هذه الفرصة ، ليصيبوا من خزاعة الثأر القديم ، فبيت نفر من بني بكر خزاعة ، وهم على ماء لهم ، فأصابوا منهم رجالاً ، وتناوشوا واقتتلوا .

There was a long time rivalry between Banu Bakr and Banu Khuza'ah, Islaam came as a barrier between them and people were engaged with it. When peace came, Banu Bakr wanted to take advantage of this opportunity so that they can take old revenge from Khuza'ah. A group of Banu Bakr attacked Khuza'ah at night, they ambushed them, killed men from among them and plundered and fought.

وأعانت قريش بني بكر بالسلاح ، وقاتل معهم أشراف من قريش مستخفين ليلا ، حتى حازوا [1] خزاعة الى الحرم ، فلما انتهوا اليه ، قالت بنو بكر لبعض رجالهم : إنا قد دخلنا الحرم ، إلهك إلهك ! فقال : لا إله اليوم ! يا بني بكر ، أصيبوا ثأركم ، فلا تجدون هذه الفرصة بعد ذلك .

The Quraysh helped Banu Bakr with weapons and the nobles of the Quraysh fought with them, hiding at night until they pushed Banu Khuza'ah to the Haram. When they reached there, Banu Bakr said to some of their men, "Indeed we have entered the Haram, O your deity, O your deity." They said, "There is no deity today. O Banu Bakr, take your revenge, you will not get the chance after this."

**Seeking help from the Rasul of Allaah **

الاستغاثة برسول الله ﷺ

وخرج عمرو بن سالم الخزاعي ، وقدم على رسول الله – ﷺ – المدينة فوقف عليه ، وأنشد ابياتا ، ينشده فيها الحلف الذي كان بينه وبين خزاعة ، وسأله النصر ، والنجدة ، ويخبره بأن قريشاً أخلفوه الموعد ، ونقضوا ميثاقه المؤكد ، وأنهم بيتوا وهم على ماء لهم ، وقتلوهم رُكّعاً وسجّدا ، فقال رسول الله – ﷺ – نُصرتَ يا عمرو بن سالم .

Amr bin Saalim al-Khuza'i came out to Rasulullaah to Madinah Munawwarah and stood before him. He recited a few lines of poetry, he spoke about the pact that was between him and Khuza'ah, he asked for help and assistance and informed him that the Quraysh broke their pact. They broke a firm pledge, they attacked at night, whilst lying in ambush, they killed them (Banu Khuza'ah) whilst they were in Ruku and Sajdah. Rasulullaah said, "You have been helped O Amr bin Saalim."

The Quraysh try to renew the pact

محاولة قريش لتجديد العهد :

وقال رسول الله – ﷺ – للناس حين بلغه الخبر : «كأنكم بأبي سفيان قد جاءكم يشد العقد ويزيد في المدة» ، وهكذا كان ، فرهبت قريش مما صنعت .

Rasulullaah said to the people when the news reached them, “Abu Saufyaan wants to come to you, he wants to strengthen the pact and lengthen the time.” It happened in this way. The Quraysh were very fearful of what they did.

Preference to Rasulullaah over one’s children and parents

ايثار النبي على الآباء والأبناء :

وقدم أبو سفيان على رسول الله – ﷺ – المدينة ، ودخل على ابنته « أم حبيبة » – زوج النبي – ﷺ – فلما ذهب ليجلس على فراش رسول الله – ﷺ – طوته عنه ، فقال : يا بنيّتي ! ما أدري أرَغِبْتِ بي عن هذا الفراش ، أم رغبتِ به عنّي ؟ ، قالت : بل هو فراش رسول الله – ﷺ – وأنت مشرك نجس ، ولم أحب أن تجلس على فراش رسول الله – ﷺ – ، قال : والله لقد أصابك يا بنيّتي بعدي شرّ .

Abu Sufyaan (□) came to Rasulullaah □ in Madinah Munawwarah, he came to his daughter Umm Habibah, the wife of Rasulullaah □, when he went to sit on the pillow of Rasulullaah □, she moved it and said, “O daughter, I do not know if you gave me preference over this pillow or you gave preference to this pillow over me.” She said, “But it is the pillow of Rasulullaah □ and you are an impure polytheist and

I do not like that you sit on the pillow of Rasulullaah .” He said, “By Allaah, evil has come over you after me.”

The shock and fear of Abu Sufyaan

حيرة أبي سفيان واخفاقه :

وأتى أبو سفيان رسول الله – ﷺ – فكلّمه ، فلم يرد عليه شيئا ، ثم ذهب الى أبي بكر ، فكلّمه أن يكلّم له رسول الله – ﷺ – ، فقال : ما أنا بفاعل ، وراود [1] عمر وعليّاً وفاطمة على ذلك ، فلم يجبه أحد الى ذلك ، وقالوا : ان الأمر أجل منه ، حتى احتار في أمره .

Abu Sufyaan () came to Rasulullaah and spoke to him. Rasulullaah did not give him any answer. **He then went to Abu Bakr , asking him to speak to Rasulullaah , he said, “I cannot do this.” He then went to try and convince Umar , Ali and Faatimah .** He did not find anyone for this. They said, “Indeed the matter is greater than this, until he failed in his effort.”

Preparation to attack Makkah

التأهّب لمكة :

وأمر رسول الله – ﷺ – الناس بالجهاز ، واستعان على أمره بالكتمان ثم أعلم الناس أنه سائر الى مكة ، وأمرهم بالجدّ والتجهّز ، وقال : اللهم ! خذ العيون والأخبار عن قريش ، حتى نَبْغَتَها (١) في بلادها ، وخرج في رمضان من المدينة ومعه عشرة آلاف وذلك على رأس ثمان سنين ، ومضى رسول الله – ﷺ – حتى نزل « مرّ الظهران » وعمّى الله الأخبار عن قريش ، فهم على وجل وارتقاب .

Rasulullaah asked the people to prepare and he sought help by keeping it secret, then he informed the people that he is heading for Makkah and commanded them to prepare and strive. He said, “O Allaah, keep the spies and the Quraysh away from our matter until we suddenly reach their city.” They left in Ramadhaan from Madinah

Munawwarah, with ten thousand people. This took place in the beginning of 8 A.H. Rasulullaah carried on until he disembarked at Marr az Zahraan. Allaah had kept this news hidden from the Quraysh, they were fearful from within.

Forgiving the oppressor

العفو عمّن ظلم :

ولقي رسول الله – ﷺ – في الطريق ابن عمه أبو سفيان بن الحارث بن عبد المطلب ، فأعرض عنه ، لما كان يلقاه منه من شدة الأذى والهجو ، فشكا ذلك الى عليّ ، فقال له : ائت رسول الله – ﷺ – من قبل وجهه ، فقل له ما قال إخوة يوسف ليوسف : « تالله لقد آثرك الله علينا ، وان كنا لخاطئين » ، فانه لا يرضى أن يكون أحد أحسن منه قولا ، ففعل ذلك ، فقال له رسول الله – ﷺ – : « لا تثريب عليكم اليوم ، يغفر الله لكم وهو أرحم الراحمين » ، وحسن إسلامه بعد ذلك ، وما رفع رأسه الى رسول الله – ﷺ – منذ أسلم حياء منه .

Rasulullaah □ met his uncle Abu Sufyaan bin Haarith bin Abdul Muttalib on the way. He □ turned away from him because of the great difficulty that they got from them and he had mocked him □. He complained of this to Hadhrat Ali □. He □ told him, “Come from the front of Rasulullaah □ and tell him what the brothers of Yusuf □ said to Yusuf □, ‘By Allaah, Allaah has given virtue to you over us and indeed we are the ones who erred’ for indeed he will not like that there be a person who is better than him in speech.” He did this. Rasullaah □ said to him, “There is no rebuke upon you today, Allaah will forgive you, and He is the Most Merciful of those who show mercy.” He was a good Muslim after this and he did not lift his head towards Rasulullaah □ from the time that he became a Muslim, out of shame for him.

Abu Sufyaan bin Harb □ in front of Rasulullaah □

أبوسفيان بن حرب بين يدي رسول الله ﷺ

وأمر رسول الله – ﷺ – الجيش ، فأوقدوا النيران ، وخرج أبو سفيان بن حرب يتجسّس الأخبار–وهو يقول : ما رأيت كالليلة نيراناً قط ولا عسكر–وكان العباس بن عبد المطلب قد خرج من مكة قبل ذلك بأهله وعياله مسلماً مهاجراً ولحق بالعسكر ، فعرف صوت أبي سفيان ، وقال : هذا رسول الله – ﷺ – في الناس ، وإصباح قريش ! فأركبه في عجز بغلته ، وخشي عليه أن يدركه أحد المسلمين ، فيقتله ، وأتى به رسول الله– ﷺ – .

Rasulullaah □ commanded the army to light fires. Abu Sufyaan bin Harb (□) went out in search of information, he said, “I have never seen night fires like these, nor such an army.”Abbaas bin Abdul Muttalib (□) had come out of

Makkah before this with his family as a Muslim emigrant and he joined the army. He recognised the voice of Abu Sufyaan (□). He said, "This is Rasulullaah □ among the people and destruction for the Quraysh." He □ mounted him at the back of his mule and he feared that any of the Muslims should find him and kill him. He □ brought him to Rasulullaah □.

فلما رآه رسول الله – ﷺ – قال :
ويحك يا أبا سفيان ! ألم يأن لك أن تعلم أنه
لا إله الآ الله ؟ ، قال : بأبي أنت وأمي ،
ما أحلمك وأكرمك وأوصلك ! ، والله
لقد ظننت أن لو كان مع الله إله غيره لقد
أغنى عني شيئاً بعد .
قال : ويحك يا أبا سفيان ! ألم يأن
لك أن تعلم أني رسول الله ؟ .

When Rasulullaah □ saw him, he said, "Woe be upon you O Abu Sufyaan, has the time not come for you to know that there is no deity but Allaah?" he said, "May my parents be sacrificed for you. You are so tolerant, noble and one who maintains family ties. By Allaah, I thought that if there was a deity with Allaah, then he would have helped me." He □ said,

“Woe be upon you, has the time not come for you to know that I am the Rasul of Allaah?”

قال : بأبي أنت وأمي ، ما أحلمك
وأكرمك وأوصلك ، أما هذه والله فان في
النفس منها حتى الآن شيئا .
قال العباس : ويحك ! أسلم ، واشهد
أن لا إله الا الله وأن محمداً رسول الله قبل أن
تضرب عنقك ، فأسلم وشهد شهادة الحق .

He said, “May my parents be sacrificed upon you. You are so tolerant, noble and one who maintains family ties. As for this matter, by Allaah, until now I have a doubt about it in my heart.”

Abbaas said, “Woe be to you, accept Islaam and testify that there is no deity but Allaah and Muhammad is the Rasul of Allaah before I chop your neck.” He accepted Islaam and he gave the testimony of the truth.

General forgiveness and broad peace

عفو عام وأمن بسيط :

ووسّع رسول الله – ﷺ – في الأمن والعفو ، حتى أصبح أهل مكة لا يهلك منهم الا من زهد في السلامة وكره الحياة ، فقال : من دخل دار أبي سفيان فهو آمن ومن أغلق بابه فهو آمن ، ومن دخل المسجد فهو آمن ، ونهى رسول الله – ﷺ – جيشه عن أن يستخدموا السلاح عندما يدخلون مكة على أي انسان الا من اعترضهم وقاومهم ، وأمر بأن يعفّ الجيش من أموال أهل مكة وممتلكاتهم ، وأن يكفوا أيديهم عنها .

Rasulullaah ﷺ was very broad in giving safety and forgiveness, to the extent that only that person was killed in Makkah who turned away from safety and peace and he who did not like life. He ﷺ said, “He who enters the house of Abu Sufyaan will be safe, he who locks his door will be safe, he who enters the Masjid will be safe.” Rasulullaah ﷺ forbade the army from lifting their weapons against anyone when

entering Makkah, except those who stand in their way and fight them.” He commanded the army not to interfere with the wealth and property of the people of Makkah, and to stop their hands from them.

Abu Sufyaan in front of the victorious procession

أبو سفيان أمام موكب الفتح :

وأمر رسول الله – ﷺ – عباس بن عبد المطلب أن يجلس أبا سفيان حيث تمر به كتائب [1] الايمان .

وتحركت كتائب الفتح كأنها بحر يموج ، وكانت القبائل تمرّ على راياتها ، كلما مرّت قبيلة سأل أبو سفيان عباساً عنها وعن اسم القبائل ، فيقول : ما لي ولبني فلان ، حتى مرّ رسول الله – ﷺ – في كتيبة خضراء ، فيها المهاجرون والأنصار ، لا يرى منهم الا الحدق [2] من الحديد ، فقال : سبحان الله !

Rasulullaah instructed Abbaas bin Abdul Muttalib to make Abu Sufyaan () sit at a place where the armies of Imaan will pass.

The conquering army moved in such a way as though it was an ocean hitting its waves. Every tribe took its flag and passed. Whenever any tribe passed, Abu Sufyaan asked Abbaas about them and the name of the tribe. He would say, “What do I have to do with that tribe?” this continued until the group of Rasulullaah passed. Among them were the Muhajireen and Ansaar. Nothing but their eyes could be seen from the armour. He said, “Subhaanallaah,

يا عباس من هؤلاء ؟ قال : هذا رسول الله
– ﷺ – في المهاجرين والأنصار ، قال :
ما لأحد بهؤلاء قِبَلٌ ولا طاقة ، والله يا أبا
الفضل ، لقد أصبح مُلك ابن أخيك الغداة
عظيما ، قال : يا أبا سفيان ! انها النبوة ،
قال : فنعم ، إذاً .

O Abbaas, who are these?” he said, “This is Rasulullaah among the Muhajireen and Ansaar.” He said, “No one has the courage or strength to fight them. By Allaah, O Abul Fadl, the kingdom of your nephew is great today.” He said, “O Abu

Sufyaan, this is Nubuwwah." He said, "Yes, that is good then."

وقام أبو سفيان فصرخ بأعلى صوته : يا معشر قريش ! هذا محمد ، قد جاءكم فيما لا قِبل [1] لكم به ، فمن دخل دار أبي سفيان فهو آمن ، قالوا : قاتلك الله ، ما تغني عنّا دارك؟ قال : ومن أغلق عليه بابه فهو آمن ، ومن دخل المسجد فهو آمن ، فتفرق الناس الى دورهم والى المسجد .

Abu Sufyaan stood up and said at the top of his voice, "O group of Quraysh, this is Muhammad. He has come with such an army that you do not have the ability to face. He who enters the house of Abu Sufyaan will be safe." They said, "May Allaah destroy you. How will your house suffice us?" He said, "He who locks his door will be safe and he who enters the Masjid will be safe." The people went to their houses and to the Masjid.

Entering with humility, not with pride

دخول خاشعٍ متواضعٍ لا دخول فاتح متعال :

ودخل رسول الله – ﷺ – مكة ، وهو واضع رأسه تواضعاً لله ، حين رأى ما أكرمه الله به من الفتح ، حتى ان ذقنه ليكاد يمسّ واسطة الرحل ، ودخل وهو يقرأ سورة الفتح .

Rasulullaah entered Makkah, he had his head lowered out of humility for Allaah, because of what he saw of how Allaah honoured him with victory, to such an extent that his chin was almost touching the saddle of his conveyance, he entered whilst reciting Surah Fatah.

ورفع – في دخوله مكة فاتحاً – كل شعار من شعائر العدل والمساواة والتواضع والخضوع ، فأردف أسامة بن زيد ، وهو ابن مولى رسول الله – ﷺ – ولم يردف أحداً من أبناء بني هاشم ، وأبناء أشراف قريش ، وهم كثير .

وكان ذلك صبح يوم الجمعة لعشرين ليلة خلت من رمضان ، سنة ثمان من الهجرة .

In his entry into Makkah as a victor, he kept up the characteristics of justice, equality, humility and devotion. **He mounted Hadhrat Usaamah bin Zayd , he was the son of his freed slave, behind him and he did not mount anyone of the Banu Haashim behind him, nor any of the nobles of the Quraysh, they were many.**

This was on a Friday morning, 20 Ramadhaan 8 A.H.

وكلمه رجل يوم الفتح ، فأخذته الرعدة ، فقال : « هوّن عليك ، فاني لست بملك وانما أنا ابن امرأة من قريش تأكل القديد [١] » .

One person spoke to him on the day of the conquest, but he began to shiver. **He said, "Be at ease, I am not a king, I am but the son of a woman of the Quraysh that eats dry meat."**

Mercy, not bloodshed

مرحمة لا ملحمة :

ولما مرّ سعد بن عبادة بأبي سفيان في كتيبة الأنصار ، قال له : اليوم يوم الملحمة ، اليوم تستحلّ الحرمة ، اليوم أذلّ الله قريشا ، فلما حاذاه رسول الله – ﷺ – في كتيبته ، شكا اليه ذاك أبو سفيان ، قال : يا رسول الله ! ألم تسمع ما قال سعد؟ قال : وما قال ؟ ، قال : كذا وكذا .

فاستنكر رسول الله – ﷺ – مقالة سعد ، وقال : « بل اليوم يوم المرحمة اليوم يعز الله قريشا ، ويعظم الله فيه الكعبة » ، وأرسل الى سعد ، فنزع منه اللواء ، ودفعه الى قيس ابنه ، ورأى أن اللواء لم يخرج عن سعد اذ صار الى ابنه .

When Hadhrat Sa'd bin Ubaadah passed by Abu Sufyaan with the group of Ansaar, he said, "Today is the day of

bloodshed. Today, the prohibition of the Ka'bah will be permitted, today Allaah will disgrace the Quraysh." When Rasulullaah came across him in his group, Abu Sufyaan complained of this to Rasulullaah . He said, "O Rasul of Allaah, have you not heard what Sa'd said?" "What did he say?" He said, "Such and such."

Rasulullaah disliked the statement of Sa'd and said, "Nay, today is the day of mercy. The day when Allaah will honour the Quraysh and Allaah will honour the Ka'bah in it." **He called for Sa'd , he took the flag from him and gave it to Qays, his son.** He felt that the flag did not leave Sa'd, since it went to his son.

Minor skirmishes

مناوشات قليلة :

وكانت مناوشة قليلة بين صفوان بن أمية وعِكرمة بن أبي جهل وسهيل بن عمرو ، وبين أصحاب خالد بن الوليد ، وأصيب من المشركين ناس قريب من اثني عشر رجلا ، ثم انهزموا وكان رسول الله – ﷺ – قد عهد إلى أمرائهم من المسلمين حين يدخلون مكة : أن لا يقاتلوا إلا من قاتلهم .

There were minor skirmishes between Safwaan bin Umayyah, Ikramah bin Abi Jahl, Suhayl bin Amr and the companions of Hadhrat Khaalid bin Walid , **12 of the Quraysh were killed.** They were defeated and fled. Rasulullaah emphasized upon his companions that they should not fight anyone except those who fight them.

Cleaning the Haram from idols and statues

تطهير الحرم من الأوثان والأصنام :

ولما نزل رسول الله – ﷺ – واطمأن الناس ، خرج حتى جاء البيت ، فطاف به ، وفي يده قوس ، وحول البيت وعليه ثلاث مائة وستون صنما ، فجعل يطعنها بالقوس ، ويقول : «جاء الحق وزهق الباطل ان الباطل كان زهوقاً ، جاء الحق وما يبدىء وما يعيد ، والأصنام تتساقط على وجوهها .

ورأى في الكعبة الصور والتماثيل ، فأمر بالصور ، وبالتماثيل فكسرت .

When Rasulullaah stayed in Makkah and the people were at peace, he came to the Baytullaah, made Tawaaf and in his hand was a bow. There were three hundred and sixty idols around and in the Ka'bah. He hit each idol using the bow and was saying, 'truth has come and falsehood has vanished, indeed falsehood is bound to vanish.' Truth has come, it starts every work and returns it, and the idols were falling on their faces. Rasulullaah saw pictures and statues in the Ka'bah, he commanded that the pictures and statues be broken.

Today is the day of piety and fulfilling one's promise

اليوم يوم بر ووفاء :

ولما قضى طوافه ، دعا عثمان بن طلحة ، فأخذ منه مفتاح الكعبة ، ففتحت له ، ودخل وكان قد طلب منه المفتاح يوماً قبل أن يهاجر الى المدينة ، فأغلظ له القول ، ونال منه ، فحلم عنه ، وقال : يا عثمان ! لعلك ترى هذا المفتاح يوماً بيدي ، أضعه حيث شئت ، فقال : لقد هلكت قريش يومئذ وذلّت ، فقال : بل عمرت وعزّت يومئذ ، ووقعت كلمته من عثمان بن طلحة موقعا ، وظن أن الأمر سيصير الى ما قال .

When he □ completed Tawaaf, he called for Uthmaan bin Talha and took the keys of the Ka'bah from him. It was opened for him. He □ entered. Before migrating to Madinah, he □ had asked him for the keys but he was harsh in his speech and dealt with him in a bad way. Rasulullaah □

overlooked and said, “O Uthmaan, one day you will see this key in my hand, I shall place it where I want.” He said, “On that day the Quraysh will be disgraced and destroyed.” He said, “Nay, but they will be enlivened and honoured.” This statement of Rasulullaah □ took root in his heart and thought that it will be as he □ said.

فلما خرج من الكعبة ، قام اليه علي بن
أبي طالب ، ومفتاح الكعبة بيده – ﷺ – ،
قال لرسول الله – ﷺ – : اجمع لنا الحجابة
مع السقاية ؛ فقال رسول الله – ﷺ – :
أين عثمان بن طلحة ؟ ، فدعي
له ، فقال : هاك مفتاحك يا عثمان ! اليوم
يوم برّ ووفاء ، خذوها خالدة تالدة [1] لا
ينزعها منكم الا ظالم .

When he left the Ka’bah, Hadhrat Ali □ was standing there, whilst the key of the Ka’bah was in his □ hand, he said to Rasulullaah □ said, “Siqaayah (giving water) has come together with keeping the key of the Ka’bah for us.” **Rasulullaah □ said, “Where is Uthmaan bin Talha?” he was called for. He said, “Here is your key O Uthmaan, today is the day of piety and fulfilling ones promise. Keep**

this key with you forever, no one but an oppressor will take it from you.”

Islaam is a Deen of monotheism and unity

الإسلام دين توحيد ووحدة :

وفتح رسول الله – ﷺ – باب الكعبة ، وقريش قد ملأت المسجد صفوفاً ينتظرون ماذا يصنع ، فأخذ بعضادتي (٢) الباب وهم تحته ، فقال : « لا إله الا الله وحده لا شريك له ، صدق وعده ، ونصر عبده ، وهزم الأحزاب وحده ، ألا كل مأثرة (٣) ومال أو دم ، فهو تحت قدميّ هاتين ، الا سدانة البيت وسقاية الحاج » .

Rasulullaah □ opened the door of the Ka’bah, the Quraysh had filled the Masjid, in rows, they were waiting for what he □ would do. He held the sides of the door , whilst they were beneath him and said, “There is no deity but Allaah, He is alone, He has no partner, He has fulfilled His promise, He helped His servant, and defeated the armies Alone. Know

well, every pride, wealth or blood is beneath my feet except the service to the Baytullaah and the Hujjaaj.”

يا معشر قريش ! ان الله قد أذهب عنكم
نخوة الجاهلية ، وتعظمها بالآباء ، الناس
من آدم وآدم من تراب ، ثم تلا هذه الآية :
« يا أيها الناس إنا خلقناكم من ذكر وأنثى
وجعلناكم شعوباً وقبائل لتعارفوا ان أكرمكم
عند الله أتقاكم ، ان الله عليم خبير » .

O Quraysh, indeed Allaah has removed the pride of ignorance from you and your honouring of forefathers, humanity is from Aadam and Aadam is from clay. He □ then recited the verse, ‘O people, indeed we have created you from a male and female and we made you into nations and tribes so that you may recognize each other, indeed the noblest among you is he who has the most taqwa, indeed Allaah is All-Aware, All-Knowing.’

A Nabi of love and a Rasul of mercy

ثم قال رسول الله - ﷺ - : يا معشر قريش ما ترون أني فاعل بكم ؟ .

قالوا : خيرا ، أخ كريم وابن أخ كريم .

قال : فاني أقول لكم كما قال يوسف لاخوته : لا تثريب عليكم اليوم ، اذهبوا فأنتم الطلقاء .

Rasulullaah ﷺ then said, “O group of Quraysh,what do you think I will do with you?” they said, “Goodness, you are a noble brother, son of a noble brother.” He said, “I say to you as Yusuf said to his brothers, “There is no blame on you this day, go, for you are free.”

وأمر بلالا أن يصعد ، فيؤذن على الكعبة ، ورؤساء قريش وأشرافهم يسمعون كلمة الله تعلو ، ومكة ترتجّ بالأذان ، ودخل رسول الله – ﷺ – دار أم هاني بنت أبي طالب ، فاغتسل ، وصلّى ثماني ركعات صلاة الفتح ، شكراً لله عليه .

He □ commanded Bilal □ to go up and call out the Azaan on top of the Ka’bah. The leaders and nobles of the Quraysh were listening to the word of Allaah being raised high, Makkah was echoing with the Azaan. Rasulullaah □ entered the house of Umm Haani bint Abi Taalib and took a bath and **performed eight Rak’ats as Salaah of victory, in gratitude to Allaah.**

There is no differentiation in implementing the limits of Allaah □

لا تمييز في تنفيذ حدود الله :

وسرقت امرأة من بني مخزوم –اسمها فاطمة– في هذه الغزوة ، ففزع قومها الى أسامة بن زيد ، لمكانته عند رسول الله – ﷺ –يستشفعونه ، فلما كلّم رسول الله– ﷺ –تلوّن [1] وجهه ، وقال : أتكلّمني

في حدّ من حدود الله ؟ ، قال أسامة استغفر لي يا رسول الله ! .

فلما كان العشي ، قام رسول الله – ﷺ – خطيبا ، فأثنى على الله بما هو أهله ، ثم قال : « أما بعد ، فانما هلك الناس قبلكم ، انهم كانوا اذا سرق فيهم الشريف تركوه ، واذا سرق فيهم الضعيف ، أقاموا عليه الحدّ ، والذي نفس محمد بيده لو أن فاطمة بنت محمد سرقت لقطعت يدها .

ثم أمر رسول الله – ﷺ – بتلك المرأة ، فقطعت يدها ، فحسنت توبتها بعد ذلك .

A woman of Banu Makhzum stole, her name was Faatimah, in this particular battle. Her tribe went to Hadhrat Usaamah bin Zayd in a worried state. Because of his status in the eyes of Rasulullaah , they wanted him to intercede. When he spoke to Rasulullaah , his face changed colour and said, “Are you speaking to me about one of the limits and punishments set down by Allaah?” Hadhrat Usaamah said, “Seek forgiveness for me, O Rasul of Allaah.”

In the evening, Rasulullaah stood up to address the people. He praised Allaah according to His grandeur, and then said, “The people before you were destroyed because when a noble one among them stole, they would leave him and when a weak one stole, they implemented the punishment on him. By the Being in Whose control is the life of Muhammad, if Faatimah bint Muhammad were to steal, I would cut her hand.”

Rasulullaah then commanded that the hand of this woman be cut. Her repentance was excellent after this.

Pledge upon Islaam

بيعة على الاسلام :

واجتمع الناس بمكة لبيعة رسول الله – ﷺ – على الاسلام ، فجلس لهم على الصفا ، وأخذ على الناس السمع والطاعة لله ولرسوله ، فيما استطاعوا .

ولما فرغ من بيعة الرجال ، بايع النساء ، وفيهن هند بنت عتبة زوج أبي سفيان متنقّبة (١) متنكّرة ، لما كان من صنيعها بحمزة ، وعرفها رسول الله – ﷺ – بحديثها الجريء ، وأسلمت وبايعت .

People gathered in Makkah to pledge Islaam at the hands of Rasulullaah □. He sat on Mount Safa for them. **He took the pledge from the people to listen and obey Allaah and His Rasul □, according to their ability.**

When he completed the pledge from the men, he took the pledge from the women. Among them was Hind bint Utbah, the wife of Abu Sufyaan, she was veiled and her appearance was different, because of what she did with Hamzah □.

Rasulullaah □ recognized her on account of her bold speech. She accepted Islaam and pledged allegiance.

Living with you and passing away with you

المحيا محياكم والممات مماتكم :

ولما فتح الله مكة على رسوله ، وهي بلده ووطنه ومولده ، تحدّث الأنصار فيما بينهم ، فقالوا : ان رسول الله – ﷺ – قد فتح الله عليه أرضه وبلده ، فهو مقيم بها ، لا يعود الى المدينة .

وسأل رسول الله – ﷺ – الأنصار عن حديثهم ولا يعرفه غيرهم ، فاستحيوا ، ثم أقرّوا به ، فقال : معاذ الله ! المحيا محياكم والممات مماتكم .

When Allaah □ conquered Makkah at the hands of Rasulullaah □, it was his town and city and place of birth. The Ansaar spoke amongst themselves. “Indeed Allaah conquered

his land and city, he will reside in it, and he will not return to Madinah.”

Rasulullaah asked the Ansaar about their talk, none but they knew of it. At first they were shy, but they then attested to it. He said, “I seek the protection of Allaah, my living and my dying is with you.”

Bringing an end to the effects of ignorance and the signs of idol worship

إزالة آثار الجاهلية وشعائر الوثنية :

وبث رسول الله - ﷺ - سراياه الى الأوثان التي كانت حول الكعبة فكسرت كلها ، منها اللات والعزى ، ومناة الثالثة الأخرى ، ونادى مناديه بمكة :

« من كان يؤمن بالله واليوم الآخر ، فلا يدع في بيته صنماً إلاّ كسره ، وبعث

رجالا من أصحابه الى القبائل ، فهدموا أصنامها .

وقام رسول الله – ﷺ – في مكة خطيبا ، فأعلن حرمة مكة الى يوم القيامة : « لا يحل لأمرىء يؤمن بالله واليوم الآخر أن يسفك فيها دما ، أو يعضد (١) بها شجرة » ، وقال : « لم تحلل لأحد كان قبلي ولا تحل لأحد يكون بعدي » ، ثم انصرف راجعاً الى المدينة .

Rasulullaah □ spread the batallion around the Ka’bah, and they broke all the idols. Among them was Laat and Uzzah, and the third was Manaat. A caller announced in Makkah, “He who believes in Allaah and the last day, he should not leave an idol in his house, except that he should break it. He □ sent his companions to the tribes, and they broke the idols.

Rasulullaah □ stood up and delivered a sermon in Makkah, “It is not permissible for a person who believes in Allaah and the last day to shed blood in it (Makkah), or cut any of its trees.” He □ said, “This city was not permitted for anyone

before me, and it will not be permitted for anyone after.” He then returned to Madinah.

The effect of the conquest of Makkah

أثر فتح مكة :

وكان لفتح مكة أثر عميق في نفوس العرب فشرح الله صدر كثير منهم للاسلام ، وصاروا يدخلون فيه أرسالا ، وصدق الله العظيم :

« اذا جاء نصر الله والفتح ، ورأيت الناس يدخلون في دين الله أفواجا » .

The conquest of Makkah had a deep effect in the hearts of the Arabs. Allaah opened many of their hearts to Islaam. They began to enter it in droves. Allaah said truthfully, ‘When the help of Allaah and victory comes, and you see people entering the Deen of Allaah in droves.’

The Battle of Hunayn: Hawazin gather

غزوة حنين

اجتماع هوازن :

وبعد أن تم فتح مكة ، وبدأ الناس يدخلون في دين الله أفواجا ، أطلق العرب السهم الأخير في كنانتهم على الاسلام والمسلمين .

وكانت هوازن قوة كبيرة بعد قريش ، وكان بينها وبين قريش تنافس ، فلم تخضع لما خضعت له قريش .

After the conquest of Makkah was complete and people started entering the Deen of Allaah in droves, the Arabs fired the last arrow in their quiver towards Islaam and the Muslims. The Hawaazin had the greatest strength after the Quraysh, there was competition between them and the Quraysh. They did not bow before Islaam as the Quraysh did.

وقام مالك بن عوف النصري سيد هوازن ، فنادى بالحرب ، واجتمع اليه مع هوازن ثقيف كلها ، وأجمع السير الى رسول الله – ﷺ – ، وحطّ مع الناس أموالهم ونساءهم وأبناءهم ، ليثبتوا ويدافعوا عن الأهل والعرض .

وخرج رسول الله – ﷺ –ومعه ألفان من أهل مكة ، ومنهم من هو حديث العهد بالاسلام ، ومنهم من لم يسلم ، وعشرة آلاف من أصحابه الذين خرجوا معه من المدينة ، فبلغ عددهم الى ما لم يبلغه في غزوة قبل ذلك ، حتى قال أناس من المسلمين لن نُغْلَب اليوم من قلة ، وأعجبتهم كثرة الناس .

Maalik bin Auf An-Nasri, the leader of Hawaazin stood up and called for war. The entire Thaqif gathered before him also. The entire army gathered to wage war against

Rasulullaah . They took their wealth, women and children so that they remain firm and fight in their defence.

Rasulullaah left and there were two thousand people of Makkah with him, some of them had newly reverted to Islaam and some had not had done so. There were also ten thousand of his companions that left with him to Madinah. Their number reached an amount that did not reach in any battle before this, to such an extent that some of the Muslims said that we will not be overpowered today because of few numbers, the large number of people pleased them.

In the valley of Hunayn

في وادي حنين :

واستقبل المسلمون وادي حنين ، وذلك في عاشر شوال ، سنة ثمان ، وهم ينحدرون فيه انحداراً في ظلام الصبح ، وكانت هوازن قد سبقتهم الى الوادي ، وكمنوا لهم في شعابه فما راع المسلمين الا أن رشقوهم بالنبال ، وأصلتوا السيوف ، وحملوا حملة رجل واحد ، وكانوا قوماً رماة .

وانشمر عامة المسلمين راجعين ، لا يلوي منهم أحد على أحد .

The Muslims headed to the valley of Hunayn. This took place on 10 Shawwaal 8 A.H. The Muslims descended in the darkness of the early morning. The people of Hawazin reached before the Muslims. They had made places from which to fire arrows in the valley, the rain of their arrows and their swords coming out of the sheaths and their united fight made the Muslims worried. They were good at archery.

The Muslims split up and turned, no one realised about anyone else.

وكانت فترة حاسمة ، يوشك أن تدور الدائرة على المسلمين ، فلا تقوم لهم قائمة بعد ذلك وكانت شبيهة بما وقع يوم أُحد ، حين طار في الناس أن النبي قد قتل ، وانحسر عنه المسلمون .

This was a decisive time, it was close that the battle turns against the Muslims and after that the Muslims would have no strength at all. The condition was similar to that of Uhud, when rumours spread that Rasulullaah had been martyred and the Muslims lost heart in the battle.

Victory and descent of tranquillity

الفتح والسكينة :

ولما تم ما أراده الله من تأديب المسلمين الذين أعجبتهم الكثرة ، وأذاقهم الله مرارة الهزيمة بعد حلاوة الفتح ، ردّ لهم الكرّة على الأعداء ، وأنزل السكينة على رسوله وعلى المؤمنين ، وكان رسول الله ـ ﷺ ـ واقفاً في موقفه ، على بغلته الشهباء [١] غير وجل ولا هياب ، وقد بقي معه نفر من المهاجرين والأنصار وأهل بيته ، والعباس بن عبد المطلب ، أخذ بِحَكَمَةِ [٢] بغلته ورسول الله ـ ﷺ ـ يقول :

« أنا النبي لا كذب
أنا ابن عبد المطلب »

In accordance to the will of Allaah, when the admonishment of the Muslims was completed, those who prided over large numbers, and Allaah made them taste of the bitterness of

defeat after the sweetness of victory, Allaah granted the Muslims victory over the disbelievers once again, He sent tranquillity upon His Rasul and upon the believers. Rasulullaah was standing in his place upon his white mule, without fear and worry. A group of Muhajireen and Ansaar and some of his household remained with him. Hadhrat Abbaas bin Abdul Muttalib was holding the reins of the mule and Rasulullaah was saying, “I am the Nabi, there is no lie in it, I am the son of Abdul Muttalib.”

ولما استقبلته كتائب المشركين ، أخذ قبضة من تراب ، ورمى بها الى عيون الأعداء الى البعد ، فملأت أعين القوم .

ولما رأى انشغال الناس بأنفسهم ، قال : يا عباس ! أصرخ : يا معشر الأنصار يا معشر أصحاب السمرة ! فأجابوا : لبيك ، لبيك ، –وكان رجلا صيتا–فيؤمّ الرجل الصوت ، ويقتحم عن بعيره ، ويأخذ سيفه وترسه ، حتى ينتهي الى رسول الله– ﷺ –حتى اذا اجتمع اليه منهم طائفة ، استقبلوا الناس فاقتتلوا ، وأشرف رسول الله– ﷺ –في ركائبه .

When the group of polytheists came in front of Rasulullaah □, he took a handful of soil and threw it towards the eyes of the enemy that were far off, it filled the eyes of the people.

When he saw the people engaged amongst themselves. He said, “O Abbaas, scream out to them, O group of Ansaar, O people of the Acacia tree!” they answered, “We are present, we are present.” He had a loud voice, every person turned in the direction of the voice, and dismounted from their camels, they took their swords and shields until they came to Rasulullaah □. A group of them gathered by him, they faced them and fought, Rasulullaah □ mounted his conveyance.

واجتلد الناس ، فما رجعت راجعة الناس
من هزيمتهم حتى وجدوا الأساري مكتّفين عند
رسول الله– ﷺ –، وأنزل الله ملائكته
بالنصر ، فامتلأ بهم الوادي ، وتمت هزيمة
هوازن ، وذلك قوله تعالى :

« لقد نصركم الله في مواطن كثيرة ،
ويوم حُنين ، اذ أعجبتكم كثرتكم ، فلم
تغن عنكم شيئا ، وضاقت عليكم الأرض
بما رَحُبت ، ثم ولّيتم مدبرين ، ثم أنزل ا.
سكينته على رسوله وعلى المؤمنين ، وأنزل
جنوداً لّم تروها ، وعذّب الذين كفروا وذلك
جزآء الكافرين [1] » .

The people showed great bravery, when they (Banu Hawaazin) turned around defeated, they found many prisoners by Rasulullaah , Allaah had sent the angels to help, the valley was filled with them, and the defeat of the Hawaazin was complete. Allaah says,

Without doubt Allaah has assisted you on numerous occasions, as well as on the day of Hunayn when your superior numbers impressed you, but these were of no avail to you *(because the enemy took you completely by surprise)***. The earth became narrow for you despite its vastness** *(you could find nowhere to hide)* **and you turned away in flight** *(leaving Rasulullaah)***.**

Allaah then caused His tranquillity *(special peace)* **to descend on His Rasool and on the Mu'mineen** *(and they all reorganised themselves around Rasulullaah and defeated the enemy)***.** *(In addition to this,)* **Allaah** *(also)* **sent an army** *(of angels)* **that you could not see and punished those who did not have Imaan** *(when they were killed and taken prisoner)***. Such is the punishment of the Kaafiroon.**

The Battle of Taa'if: Defeat of the Banu Thaqif

غزوة الطائف

فلول ثقيف :

وقدم فلول ثقيف الطائف ، وأغلقوا عليهم أبواب مدينتها ، ورمّوا حصنهم ، وأدخلوا فيه ما يصلح لهم لسنة ، وأعدّوا للحرب عدتها ، فسار رسول الله - ﷺ - اليهم ومضى حتى نزل قريباً من الطائف ، فضرب به عسكره ، وكان العسكر قريباً من حائط الطائف ، ولم يقدروا على أن يدخلوه ، فقد أغلقوه دونهم ، ورمت ثقيف المسلمين بالنبل رمياً شديدا ، كأنه رِجْلُ جراد ، وكانوا رماة .

The defeated Banu Thaqeef came to Taa'if, they locked the doors of their city, and they strengthened their forts. **They took provision for a year and prepared for battle.** Rasulullaah went to them and encamped close

to Taa’if. He □ arranged the army. The army was close to the wall of Taa’if, they were not able to enter, the disbelievers closed the doors. The Banu Thaqif fired a rain of arrows, as though they were an army of locusts, and they were good archers.

Laying siege to Taa’if

حصار الطائف :

فنقل العسكر الى مكان آخر ، وحاصرهم بضعاً وعشرين ليلة ، وقاتلهم قتالا شديداً وتراموا بالنبل ، واستخدم رسول الله — ﷺ — في هذا الحصار ، المنجنيق (١) لأول مرة ، واشتدّ الحصار ، وقتل رجال من المسلمين بالنبل .

The Muslim army moved to another place and kept up the siege for more than twenty nights. They fought severely and fired abundant arrows. **Rasulullaah □ used a catapult for the first time.** The siege was made hard, a number of Muslims were martyred in the arrow fire.

Show of Mercy in the Battlefield

الرحمة في ميدان الحرب :

ولما ضاق الحصار ، وطالت الحرب ، أمر رسول الله – ﷺ – بقطع أعناب ثقيف ، وهي مما يعتمدون عليها في معاشهم ، ووقع الناس فيها يقطعون ، فسألوه أن يدعها لله ، وللرحم ، فقال رسول الله – ﷺ – فاني أدعها لله وللرحم .

ونادى منادي رسول الله – ﷺ – أيما عبد نزل من الحصن ، وخرج الينا فهو حرّ ، فخرج منهم بضعة عشر رجلا .

When the siege became severe, the battle dragged on, **Rasulullaah commanded that the grapevines of Banu Thaqif be cut.** They would rely on it for their income. When the people started cutting it, they requested in the name of Allaah and in the name of family ties that they leave it. Rasulullaah said, “I leave it for the sake of Allaah and family ties.”

The announcer of Rasulullaah called out, “Whichever person comes from the fort to us, he is free.” Approximately ten people came out.

ولم يؤذن لرسول الله –ﷺ– في فتح
الطائف ، فأمر عمر بن الخطاب –رضي الله
عنه– فأذّن في الناس بالرحيل ، فضجّ الناس
من ذلك ، وقالوا : نرحل ولم يفتح علينا
الطائف ، فقال رسول الله –ﷺ– فاغدوا على
القتال ، فغدوا فأصابت المسلمين جراحات ،
فقال رسول الله –ﷺ– : انا قافلون غداً
ان شاء الله ، فسرّوا .

Rasulullaah did not get permission to conquer Taa’if, he commanded Umar bin al-Khattaab to announce among the people to return. The people made a noise about this. They said, “We are departing when Taa’if has not been conquered.” Rasulullaah said, “Fight tomorrow and see.” The next day, many Muslims were wounded. Rasulullaah said, “Tomorrow we shall leave, Insha Allaah.” The people were happy.

Ending the siege

رفع الحصار :

ولم يؤذن لرسول الله – ﷺ – في فتح الطائف ، وأراد أن يدخلوا في الاسلام طائعين ، فأذن في الناس بالرحيل .

Rasulullaah did not get permission to conquer Taa'if. Allaah wanted that the people should accept Islaam on their own, so the announcement to return was made among the people.

The prisoners of Hunayn and booty

سبايا حنين ومغانمها :

ونزل رسول الله – ﷺ – الجعرانة فيمن معه من الناس ، واستأنى بهوازن ، أن يقدموا عليه مسلمين بضع عشرة ليلة ، ثم بدأ بالأموال ، فقسمها ، وأعطى المؤلّفة قلوبهم أول الناس .

Rasulullaah dismounted at Ji'irraanah with the Sahabah. He delayed the matter of Hawaazin so that they may accept Islaam, for about ten nights. He then distributed the wealth and gave the booty first to those who accepted Islaam most recently, in order to win their hearts.

Return of the prisoners of Hawazin

ردّ السبايا على هوازن :

وقدم وفد هوازن على رسول الله – ﷺ – وهم أربعة عشر رجلا ، فسألوه أن يمنّ عليهم بالسبي والأموال ، فقال : ان معي من ترون ، وأن أحب الحديث الى أصدقه فأبناؤكم ونساؤكم أحب اليكم أم أموالكم ؟ .

The Hawaazin came to Rasulullaah , they were fourteen men. They requested the return of their prisoners and wealth. Rasulullaah said, "You see the people that are with me, I like to speak the truth, is your children and wives more beloved to you or your wealth?"

قالوا : ما كنا نعدل بالأبناء والنساء شيئا ، وقال : اذا صليت الغداة ، فقوموا ، فقولوا : إنا نستشفع برسول الله – ﷺ – الى المؤمنين ونستشفع بالمؤمنين الى رسول الله – ﷺ – أن يردّ علينا سبينا ، فلما صلى الغداة ، قاموا ، فقالوا ذلك فقال رسول الله – ﷺ – : أما ما كان لي ولبني عبد المطلب فهو لكم ، وسأسأل لكم الناس ، فقال المهاجرون والأنصار : ما كان لنا فهو لرسول الله – ﷺ – .

They said, “We do not equate anything to our children and women.” He said, “When the morning prayer is performed, stand and say, “We intercede by means of Rasulullaah to the believers and we intercede to Rasulullaah by means of the believers that our prisoners be returned to us.” When the morning prayer was complete, they stood up and said it. Rasulullaah said, “As for what was for me and Banu Abd al-Muttalib, it is for you, and I shall soon ask the people for you.” The Muhajireen and Ansaar said, “Whatever is for us is for Rasulullaah .”

وأبى ثلاثة من بني تميم وبني فزارة وبني سليم أن يتنازلوا عن سبيهم ، فقال رسول الله – ﷺ – ان هؤلاء القوم قد جاؤوا مسلمين ، وقد كنت استأنيت بهم ، وقد خيرتهم فلم يعدلوا بالأبناء والنساء شيئا ، فمن كان عنده منهن شيء ، فطابت نفسه بأن يردّه فسبيل ذلك ، ومن أحب أن يستمسك بحقه ، فليرد عليهم ، وله بكل فريضة ست فرائض ، من أول ما يفيء الله علينا .

Three people of Banu Tamim, Banu Fazarah and Banu Salim refused to free their prisoners. Rasulullaah □ said, “Indeed these people have accepted Islaam, and I have waited a sufficient amount of time for them. I have them them a choice, they do not equate anything to their children and women. Whoever has any of their prisoners, if his nature is pleased and he gives, then very good and he who wants to keep his right, it will be taken and given to him. Whatever he received at first, he will get six shares in exchange.”

فقال الناس : قد طيبنا لرسول الله
– ﷺ – ، فقال : انا لا نعرف من رضي
منكم ممن لم يرض ، فارجعوا ، حتى يرفع
الينا عرفاؤكم أمركم ، فردوا عليهم نساءهم
وأبناءهم ولم يتخلف منهم أحد ، وكسا
رسول الله – ﷺ – السبي قبطية (١) قبطية .

The people said, “We are pleased to leave the wealth for Rasulullaah .” He said, “I do not know who among you is pleased and who is not. Return until your leader presents your matter.” The rest of them returned the women and the children and none of them stayed back, Rasulullaah gave every prisoner an Egyptian cloth as a gift.

Softness and generosity

رقة وكرم :

وكان المسلمون قد ساقوا فيمن ساقوه الى رسول الله – ﷺ – الشيماء بنت حليمة السعدية أخت رسول الله – ﷺ – من الرضاعة ، وعنفوا عليها في السوق وهم لا يدرون ، فقالت للمسلمين : تعلمون والله اني لأخت صاحبكم من الرضاعة ، فلم يصدقوها حتى أتوا بها الى رسول الله – ﷺ – .

Among the prisoners that the Muslims brought to Rasulullaah □, one was Shima bint Halimah Sa’diyyah, the foster sister of Rasulullaah □. They brought her to the market whilst they were not aware of this. She said to the Muslims, “You know, by Allaah, I am the foster sister of your leader.” They did not believe her until they brought her to Rasulullaah □.

ولما انتهت الشيماء الى رسول الله – ﷺ – قالت : يا رسول الله ! اني اختك من الرضاعة ، قال ما علامة ذلك ؟ ، قالت : عضة عضضتنيها في ظهري ، وأنا متوركتك [١] ، وعرف رسول الله – ﷺ – العلامة ، وبسط لها رداءه ، وأجلسها عليه ، وخيّرها ، وقال : ان أحببت فعندي محببة مكرمة ، وان أحببت أن أمتعك وترجعي الى قومك فعلت ، فقالت : بل تمتعني وتردني الى قومي ، ومتعها رسول الله – ﷺ – فأسلمت ، وأعطاها رسول الله – ﷺ – ثلاثة أعبد وجارية. ونعماً وشاة .

When Shima came to Rasulullaah ﷺ, she said, “O Rasul of Allaah, I am your foster sister.” He said, “What is the sign?” she said, “A bite mark of yours on my back, whilst I was carrying you.” Rasulullaah ﷺ recognised the sign. He spread his sheet out for her and made her sit down and gave her a choice. He said, “If you like, you can stay in love and honour

by me or if you want, I can give you provision and return you to your people.” She said, “Give me provision and return me to my people.” Rasulullaah □ gave provision to her and accepted (she) Islaam, Rasulullaah □ gave her three slaves, a slave girl and some livestock.

Doing things happily, not being forced

طائعون لا كارهون :

ولما ارتحل المسلمون من الطائف ،
واستقبلوا ، قال رسول الله ﷺ : قولوا :
آئبون ، تائبون ، عابدون لربنا ، حامدون ،
قيل يا رسول الله ! ادعُ الله على ثقيف ، قال :
اللهم اهد ثقيفاً وائت بهم .

When the Muslims left Taa’if and returned, Rasulullaah □ said, “Say, ‘we are returning, repenting, worshipping our Rabb, praising Him.” It was said, “O Rasul of Allaah, make du’aa’ of misfortune for Thaqif.” He said, “O Allaah, guide Thaqif and bring them.”

لحق عروة بن مسعود الثقفي ، وأدرك
رسول الله ﷺ قبل أن يدخل المدينة ،
فأسلم ، ورجع يدعو قومه الى الاسلام ،
وكان محبباً اليهم ، صاحب منزلة فيهم ، فلما
دعاهم الى الاسلام ، وأظهر عليهم دينه ،
رموه بالنبل ، فقتل شهيدا .

Urwah bin Mas’ud Thaqafi met Rasulullaah ﷺ before he could enter Madinah. He accepted Islaam, he returned and called his nation to Islaam, he was beloved to them, he had a position amongst them. When he called them to Islaam, and showed the Deen to them, they fired arrows at him and he passed away as a martyr.

وأقام ثقيف بعد قتله أشهرا ، ثم
ائتمروا بينهم ، ورأوا أنه لا طاقة لهم بحرب
من حولهم من العرب ، وقد بايعوا وأسلموا ،
فأرسلوا وفداً الى رسول الله ﷺ .

Thaqif remained in their condition for a few months after he passed away, then they consulted amongst themselves. They thought that they do not have the

strength to fight the Arabs around them, those who had pledged allegiance to Rasulullaah and who had accepted Islaam, they sent a delegation to Rasulullaah .

There is no softness with polytheism

لا هوادة مع الوثنية :

وقدموا على رسول الله – ﷺ – وضرب عليهم قبّة [١] في ناحية مسجده ، وأسلموا وسألوا رسول الله – ﷺ – أن يدع لهم اللاَّت ، لا يهدمها ثلاث سنين ، فأبى رسول الله – ﷺ – عليهم ، وما برحوا يسألونه سنة سنة ، ويأبى عليهم رسول الله – ﷺ – حتى سألوا شهراً واحداً بعد قدومهم ، فأبى عليهم إلا أن يبعث أبا سفيان بن حرب والمغيرة بن شعبة – وهو من قومهم – يهدمانها وسألوه أن يعفيهم من الصلاة ، فقال : لا خير في دين لا صلاة فيه .

They came to Rasulullaah □. He □ placed a tent for them in front of the Masjid. **They accepted Islaam and asked Rasulullaah □ to leave Laat for them. He should not destroy it for three years. Rasulullaah □ refused this.** They continued asking Rasulullaah □, bringing down the amount by one year at a time. He □ continued refusing. Rasulullaah □ continued refusing, until they asked for one month after their return. **He □ refused, he □ sent Abu Sufyaan bin Harb □ and Mughirah bin Shu'bah □ - who were from among them – to destroy the idol**. **The Banu Thaqif asked to be excused from Salaah, he said, "There is no good in a Deen in which there is no Salaah."**

ولما فرغوا من أمرهم وتوجّهوا الى
بلادهم راجعين ، بعث معهم أبا سفيان بن
حرب والمغيرة بن شعبة ، فهدمها المغيرة ،
وانتشر الاسلام في ثقيف ، حتى أسلم أهل
الطائف عن آخرهم .

When they completed their talk and turned to return to their city, he □ sent Abu Sufyaan bin Harb □ and Mughirah bin Shu'bah □ with them, Mughirah □ destroyed the idol. Islaam spread amongst the Thaqif, until all the people of Taa'if embraced Islaam.

The Battle of Tabuk

غزوة تبوك

كان العرب لا يحلمون بغزو الروم والزحف عليهم ، بل كانوا يرون أنفسهم أصغر من ذلك .

وقد كان الروم لا يزالون يذكرون غزوة مؤتة ، التي لم يقضوا منها حاجة في نفوسهم ولم يشفوها .

ورأى رسول الله – ﷺ – أن يتقدم بجيش المسلمين الى بلاد الروم ويدخل فيها قبل أن تدخل الجيوش الرومية حدود العرب ، وتتحدّى مركز الاسلام .

The Arabs could not dream of attacking the Romans and advancing to them, they used to take themselves even lower than this. The Romans always spoke about the battle of Mu'tah, they did not take everything out this need they had within themselves and they were not satisfied.

Rasulullaah thought of going with the Muslim army to the Roman country and enter there before the Roman armies enter the Arabian borders and challenge the headquarters of Islaam.

Time of the Battle

زمن الغزوة :

وكانت هذه الغزوة في رجب سنة تسع « غزاها رسول الله – ﷺ – في حرّ شديد ، حين طابت الثمار والظلال ، واستقبل سفراً بعيدا ، ومغاراً [١] ، وعدواً كثيرا ، فجلّى [٢] للمسلمين أمرهم ، ليتأهّبوا أهبة غزوهم ، فأخبرهم بوجهه الذي يريد ، وكان الزمن زمن عسرة الناس ، وجدب البلاد » .

This battle took place in Rajab 9 A.H. Rasulullaah fought this battle in severe heat, when the shade was abundant and there were fruit on the trees, he was facing a long journey, a waterless desert and an enemy of huge numbers. He explained this matter to the Muslims, so that they could prepare for this battle. He informed them of the direction he was heading

towards, it was a difficult time for people and the country was experiencing drought.

وتعلّل المنافقون بعلل ، وكرهوا الخروج
مع رسول الله – ﷺ – اشفاقاً من العدو
القوي القاهر ، وفراراً من الحرّ الشديد ،
وزهادة في الجهاد ، وشكّاً في الحق ، وفي
ذلك يقول الله تعالى : « فرح المخلّفون
بمقعدهم خلاف رسول الله وكرهوا أن
يجاهدوا بأموالهم وأنفسهم في سبيل الله ،
وقالوا لا تنفروا في الحر قل نار جهنم أشد
حراً لو كانوا يفقهون »(١) .

The hypocrites made all sorts of excuses, they disliked going out with Rasulullaah □, they were fleeing from the severe heat and were staying away from Jihaad, on account of their doubts with regards to the truth, regarding this, Allaah □ says,

81. Those who were left behind the Rasool of Allaah *(who stayed behind in Madinah when Rasulullaah □ marched with the Muslim army to Tabook)* **are pleased with their sitting behind him. They detest striving in Allaah's path with their wealth and their lives, saying** *(to others and to each other)*, **"Do not proceed in the heat!" Tell them, "The fire of Jahannam is much more intense in heat** *(69 times more*

intense than the fire of this world).**" If only they understood.** *(If they understood that the heat of Jahannam is unbearable and everlasting, they would not fear the temporary heat of this world which is bearable.)*

The Sahabah compete with each other in Jihaad and travel

تنافس الصحابة في الجهاد والمسير :

وجدّ رسول الله – ﷺ – في سفره ، وأمر الناس بالجهاز ، وحضّ أهل الغنى على النفقة في سبيل الله ، فحمل رجال من أهل الغنى عدداً من المسلمين الذين لا يملكون زاداً ولا راحلة ، واحتسبوا ، وجهّز عثمان ابن عفان جيش العسرة ، وأنفق ألف دينار ، ودعا له رسول الله – ﷺ – .

Rasulullaah made great effort in this journey and he commanded the people to prepare, he encouraged the wealthy to spend in the path of Allaah. The wealthy took responsibility for the transport and provision for a number of Muslims that did not have transport and provision, Hadhrat Uthmaan bin Affaan prepared this army in difficulty and he spent a thousand Dinaars, and Rasulullaah made du'aa' for him.

The army heads towards Tabuk

مسير الجيش الى تبوك :

خرج رسول الله – ﷺ – في ثلاثين ألفاً
من الناس ، من المدينة الى تبوك وكان أكبر
جيش خرج به في غزوة .

ونزل بـ « الحجر » ديار ثمود ، وأخبرهم
بأنها ديار المُعَذَّبين وقال : « لا تدخلوا بيوت
الذين ظلموا أنفسهم الا وأنتم باكون ، خوفاً
أن يصيبكم ما أصابهم » .

Rasulullaah ﷺ left with thirty thousand, from Madinah to Tabuk and this was the largest army that left for battle.

He disembarked at Hijr, the area of Thamud and he ﷺ informed them that punishment descended at this place. He said, “Do not enter the homes of those who oppressed themselves, except that you are crying, out of fear that what afflicted them will afflict you.”

وأصبح الناس ولا ماء لهم ، فشكوا ذلك
الى رسول الله – ﷺ – فدعا ، فأرسل الله
– سبحانه – سحابة ، فأمطرت ، حتى ارتوى
الناس ، واحتملوا حاجتهم من الماء .

The next morning, people did not have water. They complained of this to Rasulullaah . He made Du’aa’. Allaah sent clouds and it rained until the people were quenched and they took water for their needs.

Rasulullaah returns to Madinah

عودة الرسول الى المدينة :

ولما انتهى رسول الله – ﷺ – الى تبوك ، أتاه أمراء من العرب ، مقيمون بالحدود ، فصالحوا رسول الله – ﷺ – وأعطوه الجزية ، وكتب لبعضهم رسول الله – ﷺ – كتاب أمن فيه شرط كفالة الحدود ، وتأمين المياه والطرق والضمان لسلامة الفريقين .

وهنا بلغ أمر انسحاب الروم وعدولهم عن فكرة الزحف واقتحام الحدود ، فلم ير رسول الله – ﷺ – محلاً لتتبعهم داخل بلادهم ، وقد تحقق الغرض .

وأقام رسول الله – ﷺ – بـ « تبوك » بضع عشرة ليلة ، ثم انصرف قافلاً الى المدينة .

When Rasulullaah reached Tabuk, some Arab leaders came to him, they were living at the borders. They made a pact with

Rasulullaah □ and gave jizya. For some of them Rasulullaah □ wrote that they are responsible to protect the borders, protection of springs and roads and guarantee to protect both parties.

On this occasion, news reached the Muslims that the Romans, the enemies of the Muslims had moved away from their intention to attack the Muslims and to attack their borders. Rasulullaah □ did not feel it appropriate to go into their country, following them.

Rasulullaah □ stayed at Tabuk for about ten nights, then he turned to return to Madinah.

The test for Ka'b bin Maalik □ and his salvation

ابتلاء كعب بن مالك ونجاحه فيه :

وكان من بين من تخلف عن هذه الغزوة : كعب بن مالك ومرارة بن الربيع ، وهلال ابن أمية ، وكانوا من السابقين الأولين ، ولهم حسن بلاء في الاسلام ، وكان مرارة بن الربيع وهلال بن أمية ممن شَهِدا بدرا ، ولم يكن التخلف عن الغزوات من خلقهم وعادتهم ، ولم يكن ذلك الا من حكمة إلهية ، وتمحيصاً لأنفسهم ، وتربية للمسلمين ، وانما هو التسويف ، وضعف الارادة ، والاعتماد الزائد على الوسائل الموجودة . .

Among those who stayed behind in this expedition was Ka'b bin Maalik, Murarah bin Rabi and Hilal bin Umayyah . They were from among the foremost Muslims. They had great deeds to their credit in Islaam. Murarah bin Rabi and Hilal bin Umayyah were participants of the Battle of Badr, and staying away from battle was not their character and habit. This was not, except by divine wisdom. It was a test of their

nature and nurturing for the Muslims. Their staying behind was only because of taking it easy, and weak intention, and their trust in means.

ونهى رسول الله – ﷺ – عن كلامهم ، وما كان من المسلمين الا السمع والطاعة ، فاجتنبهم الناس ، ولبثوا على ذلك خمسين ليلة ، وكان كعب بن مالك يخرج فيشهد الصلاة مع المسلمين ويطوف في الأسواق ولا يكلمه أحد ، ولم يزده هذا العتاب الا رسوخاً في المحبة .

ولم يقتصر الأمر على ذلك بل تعدّى الى أزواج هؤلاء الثلاثة ، فأمروا أن يعتزلوهنّ ففعلوا .

Rasulullaah □ forbade the people from speaking to them, the Muslims heard and obeyed, they stayed away. They remained in this way for fifty nights. Hadhrat Ka'b bin Maalik □ used to come out and perform Salaah with the Muslims and he would move about in the marketplaces but no one would

speak to him and through this punishment they did not increase but in deep love for Rasulullaah □.

The matter did not remain here, but it went to the spouses of these three. He □ instructed them to stay away from their spouses. They did this.

وفي هذا الحال دعا ملك غسان كعب
ابن مالك الى عاصمته ليكرمه وينعم عليه
فجاءه رسوله ودفع اليه كتاباً منه ، فما كان
من كعب الاّ أن قصد به تنوراً ورماه فيه .

ولما تمّ ما أراده الله من تمحيص هؤلاء
الثلاثة المؤمنين ، وقد ضاقت عليهم أنفسهم ،
وضاقت عليهم الأرض بما رحُبت ، أفرج
عنهم وأنزل توبتهم من فوق سبع سماوات ،
فقال :

In this condition, the king of Ghassaan called Hadhrat Ka'b bin Maalik □ to his court to honour him and give him bounties. His envoy came and gave a letter from him. Hadhrat Ka'b □ did not head for it, but threw it into the oven.

When the test of these three believers was completed by Allaah , and their selves had become restricted and the world had become restricted despite its vastness, Allaah opened for them and revealed that their repentance was accepted from above the seven heavens, Allaah said,

﴿ لقد تاب الله على النبي والمهاجرين والأنصار الذين اتّبعوه في ساعة العسرة من بعد ما كاد يزيغ قلوب فريق منهم ، ثم تاب عليهم ، انه بهم رؤوف رحيم ، وعلى الثلاثة الذين خلّفوا حتى اذا ضاقت عليهم الأرض بما رَحُبَتْ وضاقت عليهم أنفسهم وظنّوا أن لا ملجأ من الله الاّ اليه ، ثم تاب عليهم ليتوبوا إن الله هو التّواب الرحيم (١) ﴾ .

117. Allaah has certainly turned in mercy towards the Nabi and towards the Muhaajireen and the Ansaar who followed him in the hour of difficulty *(to Tabook)* **after the hearts of some of them were almost shaken** *(causing them to hesitate)*. **Without doubt, He is Most Compassionate and Most Merciful towards them** *(by blessing them with steadfastness and devotion)*.

118. And Allaah *(has also turned in mercy towards)* **the three** *(Sahaaba , namely Murara bin Rabee , Ka'b bin Maalik and Hilaal bin Umayyah)* **whose matter** *(forgiveness for not marching to Tabook)* **was postponed**

(for fifty days) **until the earth narrowed for them despite its vastness** *(and they could find no place to hide themselves)***, their own souls narrowed for them** *(they became frustrated with themselves)* **and they were convinced that there was no safety from Allaah except** *(in turning)* **towards Him. Then Allaah turned towards them** *(in mercy)* **so that they** *(could)* **turn to Him** *(in repentance)***. Indeed Allaah is Most Pardoning, Most Merciful.**

The Battle of Tabuk, the last battle

غزوة تبوك آخر غزوة :

وبغزوة تبوك انتهت الغزوات النبوية ، التي بلغ عددها سبعاً وعشرين غزوة ، والبعوث والسرايا ، التي بلغ عددها ستين –ولم يكن في كلها قتال ، ولم تتجاوز قتلاها كلها ١٠١٨ قتيلاً من الفريقين ، وكانت حاقنة لدماء لا يعلم عددها الا الله ، باسطة الأمن في ارجاء الجزيرة ، حتى استطاعت الظعينة أن ترتحل من الحيرة حتى تطوف بالكعبة ، لا تخاف أحداً الا الله » . .

With the expedition of Tabuk, the expeditions of Rasulullaah came to an end, the number of these reached twenty seven. The expeditions in which he sent the Sahabah , and fighting did not happen in all of them, the killed were not more than 1018 on both sides. It was a means of saving the lives of so many, that only Allaah knows the number. Through these battles, peace and safety had spread throughout the Arabian Peninsula, an old woman was able to go from Hira and perform Tawaaf of the Ka'bah, and did not fear anyone but Allaah.

The First Hajj of Islaam and the revelation of Surah Bara'ah

أول حجّ في الاسلام ونزول البراءة :

وفرض الحج سنة تسع ، وبعث رسول الله – ﷺ – أبا بكر أميراً للحج في هذه السنة ، ليقيم للمسلمين حجهم ، وخرج مع أبي بكر من أراد الحج من المسلمين في ثلاث مائة رجل من المدينة ، ودعا رسول الله – ﷺ – علي بن أبي طالب ، فقال له : أخرج وأذّن في الناس يوم النحر أنه لا يدخل الجنة كافر ، ولا يحج بعد العام مشرك ، ولا يطوف بالبيت عريان .

Hajj was made compulsory in 9 A.H. Rasulullaah □ sent Hadhrat Abu Bakr □ as the leader of the Hajj in this year, in order to let the Muslims perform Hajj properly. **Three hundred people left with Hadhrat Abu Bakr □ with the intention of performing Hajj.** Rasulullaah □ called Hadhrat Ali □ and said to him, “Go an announce among the people on 10 Dhul Hijjah that a disbeliever will not enter Jannah and

after this year, no polytheist will perform Hajj and no naked person will be allowed to perform Tawaaf naked.”

The year of the delegations: Continuous flow of delegations into Madinah

عام الوفود

تقاطر الوفود الى المدينة :

وبعد أن فتح الله مكة ، وعاد نبيّه من تبوك ، سالماً غانما ، تقاطرت الوفود الى مركز الاسلام ، وكانت تعود الى مواطنها مع حماس في الدعوة الى الاسلام ، وكراهة شديدة للوثنية وآثارها ، والجاهلية وشعائرها .

After the conquest of Makkah, His Nabi returned from Tabuk safe and sound, delegations flowed to the headquarters of Islaam they returned to their cities with the enthusiasm of calling to Islaam and great dislike for idolatry and its effects and for ignorance and its effects.

وقدم ضمام بن ثعلبة وافداً عن بني سعد ابن بكر ، ورجع الى قومه داعيا ، فكان أول ما تكلم به أن قال : بئست اللات والعزّى ، قالوا : مه يا ضمام اتَّق البرص : اتق الجذام ، واتق الجنون ، وقال : ويلكم ! انهما والله لا يضران ولا ينفعان ، ان الله قد بعث رسولا ، ونزّل عليه كتابا ، استنقذكم به مما كنتم فيه ، واني أشهد أن لا إله الا الله وحده ، لا شريك له ، وأن محمداً عبده ورسوله ، وقد جئتكم من عنده ، بما أمركم به وما نهاكم عنه ، فما أمسى من ذلك اليوم في حيّه رجل ولا امرأة إلا مسلما .

Dimaam bin Tha'labah came as an envoy from Banu Sa'd ibn Bakrto Madinah and he returned as an inviter to his nation. **He was the first person to say, "How evil is Laat and Uzzah."** They told him, "Remain silent O Dimaam, fear white liver, fear leprosy, fear becoming insane." He said, "Woe be to you, by Allaah, they cannot benefit and they

cannot harm, indeed Allaah has sent a Rasul, and revealed a book to him, trying to save you from what you are in, and indeed I testify that there is no deity but Allaah alone, He has no partner, and Muhammad is His servant and Rasul. I have come to you from him, with what he commands and what he forbids.” That evening, there was no man or woman of his locality except that they accepted Islaam.

وقدم عدي بن حاتم الجواد المشهور ، وأسلم بعدما رأى أخلاق رسول الله ﷺ وتواضعه ، حتى قال : والله ما هذا بأمر ملك .

وبعث رسول الله – ﷺ – معاذ بن جبل وأبا موسى الى اليمن ، للدعوة الى الاسلام ، وأوصاهما وقال : يسّرا ولا تعسّرا ، وبشّرا ولا تنفّرا .

وبعث رسول الله – ﷺ – المغيرة بن شعبة الى الطائف فكسر اللات ، ثم علا أعلى سورها وعلا الرجال معه ، فما زالوا يهدمونها ، حجراً حجرا ، حتى سوّوها بالأرض ، وأقبل الوفد حتى دخل على رسول الله – ﷺ – من يومه وحمده .

Adi bin Haatim, famous for his generosity came, he accepted Islaam after seeing the character of Rasulullaah □ and his humility. He said, “By Allaah, this is not the matter of a king.” Rasulullaah □ sent Hadhrat Mu’aadh bin Jabal □ and

Hadhrat Abu Musa □ to Yemen, to call to Islaam and he made a bequest to them, “Make things easy and do not make them difficult, give glad tidings and do not create hatred.”

Rasulullaah □ sent Hadhrat Mughirah bin Shu’bah □ to Taa’if, he broke the idol Laat. He then climbed the wall, others climbed with him, they dropped brick by brick until they levelled it to the ground. The same say, the delegation came to Rasulullaah □ and praised him.

وكانت الوفود تتعلم الاسلام ، وتتفقه في الدين ، ويشهدون أخلاق رسول الله ﷺ ، وعشرة أصحابه ، وقد تضرب لهم خيم في فناء المسجد ، فيسمعون القرآن ، ويرون المسلمين يصلّون ، ويسألون رسول الله ﷺ ، عمّا يجول في خاطرهم في بساطة وصراحة ، ويجيبهم رسول الله – ﷺ – في بلاغة وحكمة ، ويستشهد بالقرآن فيؤمنون ، ويطمئنون .

These delegations learnt Islaam and acquired understanding in Deen, they witnessed the character of Rasulullaah □ and the society of the Sahabah □. Tents

were placed for them in the Masjid, they would listen to the Qur’aan and see the Muslims performing Salaah, they would question Rasulullaah about the thoughts and whispers that would come into their hearts. Rasulullaah would give the answers eloquently and with wisdom. They would listen to the Qur’aan, believe, and be at peace.

The obligation of Zakaat and charity

فرض الزكاة والصدقات :

وفي السنة التاسعة للهجرة فرضت الزكاة .

In 9 A.H Zakaat was made obligatory.

The Farewell Hajj: The most suitable time for the Farewell Hajj

حَجَّة الوَداع

أوان حجة الوداع :

ولما تم ما أراده الله ، من تطهير بيته ،
من الرجس والأوثان ، وتاقت نفوس المسلمين
الى الحج ، وقد بعد عهدهم عنه ، وطفحت [١]
كأس الحب والحنان ، ودنت ساعة الفراق ،
وألجأت الضرورة الى وداع الأمة ، أذن
الله لنبيِّه في الحج –ولم يكن قد حجّ ﷺ ،
في الاسلام –.

When Allaah □ desired that the Ka’bah be purified of filth and idols, there was an increase in enthusiasm in the hearts of the Muslims for hajj, it had been a long time and the cup of love and patience was overflowing, the hour of separation was drawing close, the need arose to bid farewell to the Ummah, Allaah permitted His Nabi □ to perform Hajj, and there was no Hajj in Islaam before this.

فخرج من المدينة ليحج البيت ، ويلقى المسلمين ، ويعلمهم دينهم ومناسكهم ، ويؤدي الشهادة ويبلغ الأمانة ، ويوصي الوصايا الأخيرة ، ويأخذ من المسلمين العهد والميثاق ويمحو آثار الجاهلية ، ويطمسها ، ويضعها تحت قدميه ، وحجّ معه أكثر من مائة ألف إنسان وسميت هذه الحجة بـ « حجة الوداع » و « حجة البلاغ » .

He left from Madinah to perform Hajj so that the Muslims could meet him and he could teach their Deen and worship and so that He completes his testimony and conveys the trust and so that he can give his final bequest and take the pledge from the Muslims and remove the effects of ignorance and wipe it out and put it under his feet, more than a hundred thousand people performed Hajj and this Hajj was called the farewell Hajj or the hajj of conveying.

How did Rasulullaah perform Hajj?

كيف حج النبي ﷺ

عزم رسول الله – ﷺ – على الحج ، وأعلم الناس أنه حاجّ ، فتجهّزوا للخروج معه . وسمع بذلك مَن حول المدينة ، فقدموا يريدون الحج ، مع رسول الله – ﷺ – ووافاه في الطريق خلائق لا يُحْصَوْن ،

Rasulullaah ﷺ made a firm resolution for hajj and he informed the people that he is going to perform Hajj, he prepared for departure for it. This was heard around Madinah, they came with the intention of Hajj with Rasulullaah ﷺ and countless people joined him on the way.

فكانوا من بين يديه ومن خلفه ، وعن يمينه
وعن شماله ، مدّ البصر ، وخرج من المدينة
نهاراً بعد الظهر لخمس بقين من ذي القعدة
يوم السبت ، بعد أن صلى الظهر بها أربعا ،
وخطبهم قبل ذلك خطبة ، علمهم فيها
الإحرام [١] وواجباته وسننه .

They were in front of him and behind him, on his right and on his left, as far as the eye could see. He □ left Madinah Munawwarah during the day after Zuhr, on 25 Dhul Qa’dah, Saturday, after he performed four Rak’ats Zuhr and he delivered a sermon, teaching them □ about Ihraam, the compulsions and the Sunan.

ثم سار وهو يلبّي ، ويقول : لبيك ، اللهم لبيك ، لبيك ، لا شريك لك لبيك ، ان الحمد والنعمة لك ، والملك لا شريك لك ، ودخل مكة في رابع ذي الحجة ، ودخل المسجد الحرام ، وطاف بالبيت ، وسعى بين الصفا والمروة ، وأقام بمكة أربعة أيام ، ثم توجّه يوم التروية [١] (ثامن ذي الحجة) توجه بمن معه من المسلمين الى منى ، ونزل بها ، وصلى بها الظهر والعصر ، وبات بها .

فلما طلعت شمس اليوم التاسع من ذي الحجة ، سار من منى الى عرفة ، وكان يوم جمعة فنزل بها .

He then left whilst reciting the Talbiyah, saying, “We are present, O Allaah, we are present. We are present, there is no partner for you, we are present. Indeed all praise and bounty is for you , and kingdom, You have no partner.” He entered Makkah Mukarramah on 4 Dhul Hijjah and entered Masjid al Haraam, performed Tawaaf of the Ka’bah, did Sa’ee between

Safa and Marwa. He stayed in Makkah Mukarramah for four days. Then, on the 8th of Dhul Hijjah, he turned, with the Muslims to Mina and dismounted there, he performed Zuhr and Asr and spent the night there. When the sun rose on the 9th of Dhul Hijjah, he went from Mina to Arafah. It was a Friday and he dismounted there.

وخطب الناس يوم عرفة ، وهو على راحلته ، خطبة عظيمة ، قرر فيها قواعد الاسلام ، وهدم فيها قواعد الشرك والجاهلية ، وقرّر فيها تحريم المحرمات التي اتفقت المِلَلُ على تحريمها وهي الدماء والأموال والأعراض ، ووضع فيها أمور الجاهلية تحت قدميه ، ووضع فيها ربا الجاهلية كله ، وأبطله ، وأوصاهم بالنساء خيرا ، وذكر الحق الذي لهن وعليهن ، وأن الواجب لهن الرزق والكسوة بالمعروف .

He delivered a sermon whilst on his mount, a great sermon. He laid down the laws of Islaam and broke the principles of polytheism and ignorance. He established those things which

are forbidden in all religions, and that is, blood, wealth and honour. He placed the matters of ignorance under his feet and he abolished the usury of the days of ignorance, he advised them to treat the women well and he mentioned the rights that are due to them and the rights upon them and that it is compulsory to provide food and clothing for them in a good way.

وأوصى الأمة فيها بالاعتصام بكتاب الله ، وأخبر أنهم لم يضلّوا ما داموا معتصمين به ، ثم أخبرهم أنهم مسئولون عنه ، واستنطقهم بماذا يقولون وبماذا يشهدون ؟ قالوا : نشهد أنك قد بلّغت وأديت ونصحت ، فرفع إصبعه الى السماء ، واستشهد الله عليهم ثلاث مرات وأمرهم أن يبلّغ شاهدهم غائبهم .

He made a bequest to the ummah to hold onto the book of Allaah, he informed them that they will not go astray as long as they hold onto it, he then informed them that they will be questioned about it. He asked them with regards to what he said and what they witnessed. They said, “We testify that indeed you have conveyed and you

have fulfilled and have advised.” He lifted his finger to the sky and made Allaah bear witness thrice and commanded them to convey this to those not present.

فلما أتم الخطبة ، أمر بلالاً فأذّن ، ثم أقام الصلاة ، فصلى الظهر ركعتين ، ثم أقام فصلى العصر ركعتين أيضا .

فلما فرغ من صلاته ، ركب حتى أتى الموقف[1] ، فوقف ، وكان على بعيره ، فأخذ في الدعاء والتضرُّع والابتهال الى غروب الشمس ، وكان في دعائه رافعاً يديه الى صدره ، كاستطعام المسكين ، يقول فيها :

When he completed the Khutbah, he commanded Bilal to call out the Azaan, he then performed Salaah and performed 2 Rak’ats of Zuhr, he then stood up and performed 2 Rak’ats of Asr.

When he completed the Salaah, he mounted until he came to the place of Wuqoof. He performed Wuqoof. He was on his camel, he began to make Du’aa’ and pleaded to Allaah and showed helplessness until sunset. In his du’aa’, he lifted his hands to his chest, like a poor person asking for food, he said,

« اللهم ! انك تسمع كلامي ، وترى مكاني ، وتعلم سري وعلانيتي ، لا يخفى عليك شيء من أمري ، أنا البائس الفقير ، المستغيث [٢] ، المستجير [٣] ، والوجل [٤] المشفق [٥] ، المقر المعترف بذنوبي ، أسألك مسألة المسكين ، وأبتهل اليك ابتهال المذنب الذليل ، وأدعوك دعاء الخائف الضرير ، من خضعت لك رقبته ، وفاضت لك عيناه ، وذل جسده ، ورغِم أنفه لك ، اللهم ! لا تجعلني بدعائك رب شقيا ، وكن بي رؤوفاً رحيما ، يا خير المسئولين ، ويا خير المعطين » .

O Allaah, indeed You hear my speech, and see my place, and you know my outer and inner, none of my matters are hidden from You, I am in difficulty, in need, seeking help,turning to You, fearing You, one who attests and confessions to his shortcomings, I ask You, the asking of a poor person and I turn to You like the turning and pleading of a lowly sinner. I make du'aa' to You, the du'aa' of a fearful person affected by calamity, one whose neck is bowed low before You and one

whose eyes are tearing and one whose body is bowed before You and one whose nose is rubbed before You, be merciful and kind to me, o the best of those Who are asked and the best Giver."

وهناك أنزلت عليه : « اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الاسلام دينا [١] » .

Here, the verse was revealed, **Today I have perfected your Deen for you** *(leaving no room for additions or omissions)*, **completed My bounty upon you** *(because Islaam is a complete and everlasting code of life)* **and chosen Islaam as your Deen.**

المغرب والعشاء ، ثم نام حتى أصبح ، فلما طلع الفجر صلاها في أول الوقت ، ثم ركب ، حتى أتى المشعر [١] الحرام ، فاستقبل القبلة ، وأخذ في الدعاء والتضرع والتكبير والتهليل ، ثم سار من مزدلفة قبل طلوع الشمس ، وأسرع في السير حتى أتى منى ، فأتى جمرة العقبة [٢] ، فرماها .

When the sun set, he left from Arafah until he came to Muzdalifah and performed Maghrib and Esha there, he then slept till the morning. When the sun rose, he performed Salaah in the first time, he then mounted until he came to Mash'aril Haraam (a spot in Muzdalifah). He faced the Qiblah and began making du'aa' and pleading to Allaah, reciting Takbeer and Tahleel. He then left from Muzdalifah before sunrise and he hastened until he came to Mina, he came to Jamarah al-Aqaba and pelted it.

ثم رجع الى منى ، فخطب الناس خطبة بليغة ، أعلمهم فيها بحرمة يوم النحر وتحريمه وفضله عند الله ، وحرمة مكة على جميع البلاد ، وأمر بالسمع والطاعة لمن قادهم بكتاب الله ،

He then returned to Mina, he delivered an eloquent sermon to the people, teaching them about the honour of the day of Nahr and its virtue in the sight of Allaah, the honour of Makkah over all cities and he commanded listening and obedience to those who lead by the book of Allaah.

وأمر الناس بأخذ مناسكهم عنه ، وأمر الناس أن لا يرجعوا بعده كفارا ، يضرب بعضهم رقاب بعض ، وأمر بالتبليغ عنه ، وقال في خطبته تلك : «اعبدوا ربكم ، وصلّوا خمسكم ، وصوموا شهركم ، وأطيعوا ذا أمركم ، تدخلوا جنة ربكم» ، وودّع حينئذ الناس ، فقالوا : «حجة الوداع» .

He commanded the people to learn the rites of Hajj from him, he commanded the people that they should not return to Kufr after this, killing one another, he commanded that people should convey the message from him and he said in this sermon, “Worship your Rabb, perform the five times Salaah, fast in the month (of Ramadhaan), obey the leaders, you will enter the Jannah of your Rabb.” He bid farewell to the people and they said, “Farewell Hajj”.

ثم انصرف الى المنحر بمنى ، فنحر
ثلاثاً وستين بدنة [١] بيده ، وكان عدد هذا
الذي نحره عدد سنين عمره ، ثم أمسك
وأمر علياً أن ينحر ما بقي من المائة ، فلما
أكمل – ﷺ – نحره ، استدعى بالحلاّق ،

He then went to the place of slaughter in Mina, he slaughtered (Nahr) sixty three camels, the number of camels was the number of years of his life. **He then stopped and told Hadhrat Ali □ to make Nahr of the rest, to complete hundred.** When he □ completed the Nahr, he called someone to shave his hair.

فحلق رأسه ، وقسم شعره بين من يليه ، ثم أفاض الى مكة راكبا ، وطاف طواف الإفاضة ، وهو طواف الزيارة ، ثم أتى زمزم ، فشرب وهو قائم ، ثم رجع الى منى من يومه ذلك فبات بها ، فلما أصبح انتظر زوال الشمس ، فلما زالت ، مشى من رحله الى الجمار [1] ، فبدأ بالجمرة الأولى ، ثم الوسطى ، ثم الجمرة الثالثة ، وهي جمرة العقبة .

He got his hair shaved and he distributed the hair amongst those who were around him, he then returned to Makkah on his mount, he performed the Tawaaf al-Ifaadah, it is the Tawaaf al-Ziyaarah, he then came to the well of Zamzam, he drank from it whilst standing, he then returned to Mina the same day and spent the night there. In the morning, he waited for the sun to pass the zenith, when it passed the zenith, he went to pelt, he began with the first Jamarah, then the middle one, then the third, and this is the Jamarah Aqabah

وتأخر حتى أكمل رمي أيام التشريق
الثلاثة ، ثم نهض الى مكة ، فطاف للوداع
ليلاً سحرا ، وأمر الناس بالرحيل ، وتوجه
الى المدينة .

فلما أتى ذا الحُليفة ، بات بها ، فلما
رأى المدينة ، كبّر ثلاث مرات ، وقال :
« لا إله الا الله وحده ، لا شريك له ، له
الملك ، وله الحمد ، وهو على كل شيء
قدير ، آئبون ، تائبون ، عابدون ، ساجدون ،
لربنا حامدون ، صدق الله وعده ، ونصر
عبده ، وهزم الأحزاب وحده » ، ثم دخلها
نهارا .

He stayed there and completed the pelting of the three days of Tashreeq. He then returned to Makkah. He performed Tawaaf al-Widaa at the time of Sehri and told the people to depart and turned towards Madinah.

When he came to Dhul Hulayfah, he spent the night there. When he saw Madinah, he recited the Takbeer thrice and said, “There is no deity but Allaah, He is alone, He has no partner, for Him is the kingdom, and for Him is all praise, and He has power over everything, we have returned, repenting, worshipping, prostrating, praising our Rabb, Allaah has fulfilled His promise, helped His servant and defeated the armies on His own.” He then entered during the day.

Demise: completion of the task of propagation and establishing the Shari’ah and the hour of meeting his Rabb draws near

الوفاة

كمال مهمة التبليغ والتشريع ودنوّ ساعة اللقاء :

ولما بلغ هذا الدين ذروة الكمال ، ونزل قوله تعالى : «اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الاسلام دِينا [١] » ، وبلّغ رسول الله – ﷺ – الرسالة ، وأدى الأمانة ، وجاهد في الله حق جهاده ، وأقرّ الله عين نبيه بدخول الناس في هذا الدين أفواجا ، أذِن الله لنبيِّه بفراق هذا العالم ودنت ساعة اللقاء ، وأعلم بذلك فقال :

When this Deen reached the height of perfection, and the verse was revealed, **Today I have perfected your Deen for you** *(leaving no room for additions or omissions)***, completed My bounty upon you** *(because Islaam is a complete and everlasting code of life)* **and chosen Islaam as your Deen.** And Rasulullaah conveyed the message and fulfilled the trust and waged Jihaad in the path of Allaah, according to the right of Jihaad, and Allaah cooled the eyes of his Nabi by the people entering this Deen in droves, Allaah permitted His Nabi to leave this world and the time of meeting drew near, this was announced in this way,

« اذا جاء نصر الله والفتح ، ورأيتَ الناس يدخلون في دين الله أفواجا ، فسبّح بحمد ربك واستغفره ، انه كان توّابا [١] » .

(O Rasulullaah !) **When Allaah's help** *(to the Muslims)* **and victory** *(the Conquest of Makkah)* **come...**
...and you see people entering the Deen of Allaah in droves *(in large numbers)***...**
...then glorify the praises of your Rabb *(in gratitude for this great favour)* **and seek forgiveness from Him** *(for any shortcomings in your effort of propagation)***. Without doubt, He is the Greatest Acceptor of repentance.**

The Rasul of Allaah complains of illness

شكوى رسول الله ﷺ

وقد ابتدأ شكوى رسول الله – ﷺ – في آخر شهر صفر ، وكان مبدأ ذلك أنه – ﷺ – خرج الى « بقيع الغرقد [٢] » من جوف الليل ، فاستغفر لهم ثم رجع الى أهله ، فلما أصبح ابتدىء بوجعه من يومه ذلك .

قالت عائشة – أم المؤمنين (رضي الله عنها) – : رجع رسول الله – ﷺ – من البقيع ، فوجدني وأنا أجد صداعاً في رأسي ،

The complaint of Rasulullaah began in the end of Safar, the beginning of this was that Rasulullaah came out to Baqee al-Gharqad in the middle of the night, he sought forgiveness for them and then returned to his fmaily. In the morning, it began with a headache. Hadhrat Ayesha - Umm al-Mu'mineen – says, "Rasulullaah returned from Baqee. He found me and I had a headache."

وأنا أقول : وارأساه ! فقال بل أنا والله يا عائشة وارأساه ! ، واشتد به وجعه ، وهو في بيت ميمونة –رضي الله عنها– فدعا نساءه فاستأذنهن في أن يمرّض في بيت عائشة ، فأَذِنَّ له ، وخرج يمشي بين رجلين من أهله ، أحدهما فضل بن عباس ، والآخر علي بن أبي طالب عاصباً رأسه ، تخطّ قدماه ، حتى دخل بيت عائشة رضي الله عنها .

I was saying, "O my head." He said, "Nay, by Allaah, O Ayesha, my head." The pain increased. He was in the house of Hadhrat Maymunah . He called his spouses and sought permission from them to be seen to during his days of illness in the house of Hadhrat Ayesha . He gave permission. **He went, taking support from two people, one of them was Fadl ibn Abbaas and the other was Ali bin Abi Taalib , his head was wrapped in a cloth, dragging his feet until he entered the house of Hadhrat Ayesha .**

تقول عائشة –رضي الله عنها– وكان يقول
في مرضه الذي مات فيه : «يا عائشة ! ما أزال
أجد ألم الطعام الذي أكلت بـ «خيبر» ، فهذا
أوان وجدت انقطاع أبهري (١) من ذلك السمّ .

Hadhrat Ayesha □ said, “He □ would say in the sickness in which he passed away, **“O Ayesha, I continuously find the pain caused by that which I ate at Khaybar. At this time, I feel the vein of my heart being cut on account of this poison.”**

The final army

آخر البعوث :

وبعث رسول الله – ﷺ – أسامة بن زيد بن الحارثة الى الشام ، وأمره أن يوطىء الخيل تخوم البلقاء و « الدارون » من أرض فلسطين .

وانتدب كثيراً من الكبار من المهاجرين والأنصار في جيشه ، كان من أكبرهم عمر بن الخطاب – رضي الله عنه – بعثه رسول الله – ﷺ – ، واشتد به المرض ، وجيش أسامة مخيم بـ « الجرف » ، ونفّذ أبو بكر جيش أسامة بعد وفاة الرسول – ﷺ – تحقيقاً لرغبته ، واكمالاً لمراده .

Rasulullaah □ sent Hadhrat Usamah bin Zayd bin Haaritha □ to Shaam and commanded him to run his horse to the border of Balqa and Daaroon, in the land of Palestine.

Many senior Muhajireen and Ansaar were under him in this army. The most senior of them was Hadhrat Umar bin al-Khattaab □. Rasulullaah □ sent the army, and his sickness

increased, whilst the army of Usaamah □ was a Jurf. Hadhrat Abu Bakr □ sent the army of Hadhrat Usaamah □ after the demise of Rasulullaah □, establishing the desire of his □ and completing what he meant.

وأوصى المسلمين في مرضه أن يجيزوا الوفد بنحو مما كان يجيزهم به ، وأن لا يتركوا في جزيرة العرب دينين ، قال : « أخرجوا منها المشركين » .

He made a bequest to the Muslims during his illness that they should honour the delegations as he □ would and they should not leave two religions in the Arabian Peninsula. He □ said, **"Remove the ploytheists from it."**

Du'aa' for the Muslims and warning them from pride and haughtiness

دعاء للمسلمين وتحذير لهم عن العلو والكبرياء :

وفي يوم من أيام شكواه ، اجتمع نفر من المسلمين في بيت عائشة ، فرحّب بهم رسول الله – ﷺ – وحيّاهم ودعا لهم بالهدى والنصر والتوفيق ، وقال : أوصيكم بتقوى الله ، وأوصي الله بكم ، واستخلفه عليكم ، اني لكم منه نذير مبين ، أن لا تعلو على الله في عباده وبلاده ، فان الله قال لي ولكم :

During the days of his complaint, he gathered a group of Muslims in the house of Hadhrat Ayesha . He welcomed them, he made du'aa' for them for guidance, help and divine ability. He said, "I advise you to fear Allaah and hand you over to Allaah and make him a guardian over you. Indeed I am for you a clear warner, do not supercede Allaah in His worship and his city, for indeed Allaah said to me and you,

«تلك الدار الآخرة نجعلها للذين لا يريدون علواً في الأرض ولا فساداً ، والعاقبة للمتقين [1] ، وقال : «أليس في جهنم مثوىً للمتكبّرين [2] » .

This *(Jannah)* **is the Home of the Aakhirah, which We shall assign to those who do not desire pomp** *(glory)* **on earth nor corruption. The** *(best)* **outcome shall be for those with Taqwa.** He said, **Is there not an abode** *(a place to live)* **in Jahannam for the arrogant?** *(Jahannam is exactly where they will find themselves.)*

Abstinence from the world and staying away from extra wealth

زهد في الدنيا وكراهة لما فضل من المال :

قالت عائشة : قال رسول الله – ﷺ –
في مرضه الذي مات فيه : « يا عائشة !
ما فعلت الذهب ؟ » فجاءت ما بين الخمسة
الى السبعة أو الثمانية أو التسعة ، فجعل يقلبها
بيده ويقول : ما ظن محمد بالله عز وجل ،
لو لقيه وهذه عنده ، أنفقيها .

Hadhrat Ayesha □ said, "Rasulullaah □ said in his final illness, "O Ayesha, what has happened to the gold?" she brought between five to seven, or eight or nine gold coins, turning them in her hands and said, "What does Muhamamd think of Allaah if he meets Him whilst this is by him, spend it."

Importance of Salaah and the Imamat of Hadhrat Abu Bakr □

اهتمام بالصلاة وإمامة أبي بكر :

وثقل برسول الله – ﷺ – وجعه فقال : أصلى الناس ؟ قلنا : لا ، هم ينتظرونك يا رسول الله ! فقال : ضعوا لي ماء في المخضب ، ففعلوا ، فاغتسل ، ثم ذهب لينوء ، فأغمي عليه ، ثم أفاق ، فقال : أصلى الناس ؟ ، قالوا : لا ، هم ينتظرونك يا رسول الله ! قال : ضعوا لي ماء في المخضب [1] ، ففعلوا ، فاغتسل ، ثم ذهب لينوء ، فأغمي عليه ، ثم أفاق ، فقال :

The illness of Rasulullaah became severe, he said, "Has the people performed Salaah?" we said, "No, they are waiting for you O Rasulullaah." He said, put water in a utensil for me." They did this. He had a bath. He then tried to stand, but fell unconcisous. Then he regained consciousness. He said, "Have the people performed Salaah?" they said, "No, they are waiting for you O Rasulullaah." He said, "Put water in a utensil for me." They did this and he had a bath. He then tried

to stand, he fell unconcsious, then he regained unconsciousness, he said,

أصلى الناس؟ ، قالوا : لا ، هم ينتظرونك يا رسول الله ! قال : ضعوا لي ماء في المخضب ، ففعلوا فاغتسل ، ثم ذهب لينوء فأغمي عليه ، ثم أفاق ، فقال : أصلى الناس؟ ، قالوا : لا ، هم ينتظرونك يا رسول الله ! ، والناس عكوف (١) في المسجد ينتظرون رسول الله - ﷺ - لصلاة العشاء ، فأرسل رسول الله - ﷺ - الى أبي بكر بأن يصلي بالناس ، وكان أبو بكر رجلا رقيقا ، فقال : يا عمر ! صلّ بالناس ، فقال : أنت أحق بذلك ، فصلى بهم تلك الأيام .

"Has the people performed Salaah?" we said, "No, they are waiting for you O Rasulullaah." He said, put water in a utensil for me." They did this. He had a bath. He then tried to stand, but fell unconcisous. Then he regained consciousness. He said, "Have the people performed Salaah?" they said, "No,

they are waiting for you O Rasulullaah." He said, "Put water in a utensil for me." They did this and he had a bath. He then tried to stand, he fell unconcsious, then he regained unconsciousness, he said, "Have the people performed Salaah?" they said, "No, they are waiting for you O Rasulullaah." They people were waiting in the Masjid for Rasulullaah □ for Esha Salaah. Rasulullaah □ sent for Hadhrat Abu Bakr □ to lead the people in Salaah. Hadhrat Abu Bakr □ was a soft person. He said, "O Umar, lead the people in Salaah." He said, "You are more worthy, he led them in Salaah during those days."

ثم ان رسول الله – ﷺ – وجد خفّة ،
فخرج بين رجلين ، أحدهما العبّاس ، (والآخر
علي بن طالب) – رضي الله عنهما – لصلاة
الظهر ، فلما رآه أبو بكر ، ذهب ليتأخر
فأومأ اليه أن لا يتأخر ، وأمرهما ، فأجلساه الى
جنبه ، فجعل أبو بكر يصلي قائما ، ورسول الله
– ﷺ – يصلي قاعدا .

Rasulullaah □ felt his illness becoming light, he went out between two people, one was Hadhrat Abbaas □ and the other was Hadhrat Ali bin Abi Taalib □ for Zuhr Salaah. When Hadhrat Abu Bakr □ saw him, he went backwards, he □

indicated that he should not go back, and he □ indicated that he should not go back . He instructed the two of them and they made him sit at his □ side. Hadhrat Abu Bakr □ performed Salaah standing and Rasulullaah □ sat down and performed Salaah.

The farewell sermon

خطبة الوداع :

وكان فيما تكلم به رسول الله – ﷺ – وهو جالس على المنبر ، عاصباً رأسه « أن عبداً من عباد الله ، خيّره الله بين الدنيا وبين ما عنده ، فاختار ما عند الله » ، وفهم أبو بكر معنى هذه الكلمة ، وعرف أن رسول الله – ﷺ – يعني نفسه ، فبكى ، وقال : بل نحن نفديك بأنفسنا وأبنائنا .

Amongs the things that Rasulullaah □ said whilst sitting on the pulpit, with his head wrapped, “Indeed one of the servants of Allaah, Allaah gave him a choice between the world and what is by Him, he chose what is by Allaah.” Hadhrat Abu Bakr □ understood the purport of these words and realised

that Rasulullaah was referring to himself and he cried." He said, "We sacrifice ourselves and our children for you."

Final gaze upon the Muslims while they are lined up in Salaah

آخر نظرة الى المسلمين وهم صفوف في الصلاة

وكان أبو بكر يصلي بالمسلمين ، حتى اذا كان يوم الاثنين ، وهم صفوف في صلاة الفجر كشف النبي - ﷺ - ستر الحجرة ،

ينظر الى المسلمين ، وهم وقوف أمام ربهم ،
ورأى كيف أثمر غرس دعوته وجهاده ،
فملىء من السرور ما الله به عليم ، واستنار وجهه
وهو منير ، يقول الصحابة – رضي الله عنهم – :
«كشف النبي – ﷺ – ستر حجرة عائشة ،
ينظر الينا وهو قائم ، كأن وجهه ورقة
مصحف ، ثم تبسّم يضحك ، فهممنا أن
نفتتن من الفرح ، وظننا أن النبي – ﷺ –
خارج الى الصلاة ، فأشار الينا أن أتمّوا
صلاتكم ، وأرخى الستر ، وتوفي من يومه
– ﷺ – .

Hadhrat Abu Bakr □ was leading the Muslims in Salaah, until Monday, they were lined up in Salaatul Fajr. Rasulullaah □ opened the curtain of the room, looking at the Muslims, whilst they were standing before their Rabb. He saw how the fruit of the tree of Da'wah and striving he did was coming out. He was filled with happiness, the knowledge of that is only with Allaah. His face was illuminated, whilst it was shining. The Sahabah □ said,, "Rasulullaah □ moved the curtain of the

room of Hadhrat Ayesha □, looking at us, whilst he was standing. As though his face was a page of the Mushaf. He then smiled and laughed. We understood that he was beaming with joy. We thought that Rasulullaah □ is going to come out for Salaah. He indicated to us that we should complete the Salaah and he closed the curtain and he passed away that day □.

Severe prohibition of worshipping graves and making them into Masaajid

تحذير من عبادة القبور واتخاذها مساجد :

كان آخر ما تكلم به رسول الله – ﷺ – أن قال : قاتل الله اليهود والنصارى اتخذوا قبور أنبيائهم مساجد ، لا يبقين دينان على أرض العرب .

تقول عائشة وابن عباس – رضي الله عنهم – : لما نزل برسول الله – ﷺ – طفق يطرح خميصة (١) له على وجهه ، فاذا اغتمّ كشفها عن وجهه ، فقال وهو كذلك : « لعنة الله على اليهود والنصارى اتخذوا قبور أنبيائهم مساجد » ، يحذّر ما صنعوا .

The last thing Rasulullaah □ said was, "May the curse of Allaah be upon the Jews and Christians. They made the graves of their Ambiyaa into Masaajid. Two religions should not remain in the Arab lands."

Hadhrat Ayesha □ and Hadhrat Ibn Abbaas □ said, "When the final time came upon him □, he placed a cloth on his face,

when he felt great difficulty, he removed it from his face." He said in this condition, "May the curse of Allaah be upon the Jews and Christians, they made the graves of their Ambiyaa into Masaajid", warning the people of what they did.

Final bequest

الوصية الأخيرة :

كانت عامة وصية رسول الله – ﷺ – حين حضره الوفاة «الصلاة وما ملكت أيمانكم»، حتى جعل يغرغر بها صدره وما يكاد يفيض بها لسانه.

ويقول عليّ – رضي الله عنه –: أوصى رسول الله – ﷺ – بالصلاة والزكاة وما ملكت أيمانكم.

وتقول عائشة – رضي الله عنها – ذهبت أعوّذه، فرفع بصره الى السماء، وقال: في الرفيق الأعلى، في الرفيق الأعلى.

When the time of death came close, the bequest of Rasulullaah □ was, “Salaah and your slaves” until there was movement in his chest and his tongue stopped saying words.

Hadhrat Ali □ said, “Rasulullaah □ made a bequest of Salaah, Zakaat and treating slaves well.”

Hadhrat Ayesha □ said, “I went to recite the Mu’awwadhatayn, he lifted his eyes to the heavens and said, “The highest companion, the highest companion.”

ودخل عبد الرحمن بن أبي بكر ، وبيده
جريدة (١) رطبة ، فنظر اليها ، فظننت أن له
بها حاجة ، قالت : فأخذتها فنفضتها ، فدفعتها
اليه ، فاستنّ بها أحسن ما كان مستنّا ، ثم
ذهب يناولنيها ، فسقطت من يده .

Hadhrat Abdur Rahman bin Abu Bakr □ entered, he had a wet twig in his hand, he □ looked towards it, I thought that he had a need for it.” she said, “I took it and made the bristles and gave it to him.” He used the Miswaak very well, he then took hold of it, but it fell from his hand

قالت : وبين يديه ركوة أو علبة فيها ماء ، فجعل يدخل يده في الماء ، فيمسح بها وجهه ، ثم يقول : لا إله الا الله ، ان للموت لسكرات ، ثم نصب اصبعه اليسرى ، وجعل يقول : في الرفيق الأعلى ، في الرفيق الأعلى ، حتى قبض ، ومالت يده في الماء .

She said, "There was a utensil of water in front of him, he put his hand into the water, and passed it over his face, he then said, "There is no deity but Allaah, indeed there are pangs of death." He then lifted his left index finger and said, "The highest companion, the highest companion" until his soul was taken, and his hand inclined to the water.

وقالت : نزل برسول الله – ﷺ – ورأسه على فخذي ، غشي عليه ساعة ، ثم أفاق ، فأشخص [١] بصره الى سقف البيت ، فقال : اللهم الرفيق الأعلى ، وكانت آخر كلمة تكلّم بها رسول الله – ﷺ – .

Hadhrat Ayesha □ said, “When Rasulullaah □ passed away, his head was in my lap. Unconsciousness came over him for a while, then he regained consciousness, he turned his gaze to the roof of the house and said, “O Allaah, the highest companion.” These were the last words said by Rasulullaah □.

How did Rasulullaah □ leave the world?

كيف فارق رسول الله ﷺ الدنيا :

فارق رسول الله – ﷺ – الدنيا ، وهو يحكم جزيرة العرب ، ويرهبه ملوك الدنيا ، وما ترك عند موته ديناراً ولا درهما ، ولا عبداً ولا أَمَة ، ولا شيئا ، الا بغلته البيضاء وسلاحه ، وأرضاً جعلها صدقة .

Rasulullaah □ left the world whilst he was ruling over the Arabian Peninsula, the kings of the world were awed for him, he did not leave a Dirham or Dinar at the time of his death, nor any male or female slave, nothing, except a white mule and armour and a little land which he classified as charity.

وتوفي ودرعه مرهونة عند يهوديّ بثلاثين صاعاً من شعير ، ما وجد ما يفتكّ به حتى مات – ﷺ – .

أعتق رسول الله – ﷺ – في مرضه هذا أربعين نفسا ، وكانت عنده سبعة دنانير أو ستة ، فأمر عائشة – رضي الله عنها – أن تتصدق بها .

He □ passed away whilst his armour was pawned with a Jew in exchange of 30 Saa’ of wheat, and he did not find anything to release it until he □ passed away.

In this illness, Rasulullaah □ freed forty slaves, he had seven or six Dinaars, he instructed Hadhrat Ayesha □ to give it in charity.

تقول عائشة أم المؤمنين –رضي الله عنها– : توفي رسول الله –ﷺ– وما في بيتي شيء يأكله ذو كبد الا شطر شعير في رفّ (١) لي ، فأكلت منه ، حتى طال عليّ ، فكلته ففني .

Umm al-Mu'mineen Hadhrat Ayesha says, "Rasulullaah passed away, he did not have anything at home for a living being to eat except some barley in a utensil, I ate from it until some time passed. When I weighed it, it came to an end."

وكان ذلك في يوم الاثنين ، ١٢/ ربيع الأول ، سنة ١١/ للهجرة بعد الزوال ، وله –ﷺ– ثلاث وستون سنة ، وكان أشد الأيام سواداً ووحشة ومصاباً على المسلمين ومحنة للانسانية ، كما كان يوم ولادته أسعد يوم طلعت فيه الشمس .

That was on Monday 12 Rabi al Awwal 11 A.H, after Zawaal. Rasulullaah □ was 63 years old, that day was the darkest day, filled with worry, difficulty, and tests for humanity, just as the day of his birth was the most fortunate day in which the sun rose.

يقول أنس وأبو سعيد الخدري –رضي الله عنهما– : كان اليوم الذي قدم فيه رسول الله ﷺ أضاء منها كل شيء ، فلما كان اليوم الذي مات فيه أظلم منها كل شيء ، وبكت أم أيمن فقيل لها : ما يبكيك على النبي –ﷺ– ؟ قالت : اني قد علمت أن رسول الله ﷺ سيموت ، ولكن انما أبكي على الوحي الذي رفع عنّا .

Hadhrat Anas □ and Hadhrat Abu Sa'eed Khudri □ said, "The day that Rasulullaah □ came brightened everything, the day that he passed away, it darkened everything." Umm Ayman □ cried, it was said to her, "What makes you cry upon Rasulullaah □?" she said, "Indeed I knew that Rasulullaah □ was soon going to pass away, but I am crying upon the revelation that has been lifted from us."

How did the Sahabah □ take the news of the demise of Rasulullaah □?

كيف تلقّى الصحابة نبأ الوفاة :

ونزل نبأ وفاة رسول الله – ﷺ – على الصحابة كالصاعقة لشدة حبّهم له ، وما تعوّدوه من العيش في كنفه ، عيش الأبناء في حجر الآباء وكنفهم ، بل أكثر من ذلك ، قد قال الله تعالى :

News of the demise of Rasulullaah □ came upon the Sahabah □ like lightning because of their great love for him, they had become used to life with him, just as a child gets used to life in the lap of its parents. In fact, even more than this. Allaah □ says,

« لقد جاءكم رسول من أنفسكم عزيز عليه ما عنتّم حريص عليكم بالمؤمنين رؤوف رحيم [1] » .

وقد كان كل واحد منهم يحسب أنه أكرم عليه وأحبّ لديه من صاحبه ، ولم يكد بعضهم يصدّق بنبأ وفاته ، وكان في مقدمتهم عمر بن الخطاب –رضي الله عنه– فأنكر على من قال : مات رسول الله – ﷺ – وخرج الى المسجد ، وخطب الناس وقال : ان رسول الله – ﷺ – لا يموت حتى يفني الله المنافقين .

Undoubtedly a Rasool from yourselves has come to you *(someone whose lineage, morals, manners and integrity you know well)*. **The difficulties that afflict you are very distressing to him. He is anxious for** *(good to come to)* **you and extremely forgiving and merciful** *(gentle and kind)* **towards the Mu'mineen.**

Every one of them felt as though they were the most honoured and most loved to him, as compared to his companions. Some of them could not believe the news of

his demise. At the front of them was Hadhrat Umar bin Khattaab , he refuted anyone who said, “Rasulullaah has passed away.” He went to the Masjid and addressed the people saying, “Indeed Rasulullaah will not die until Allaah finishes off the hypocrites.”

**The decisive stance of Hadhrat Abu Bakr **

موقف أبي بكر الحاسم :

وكان أبو بكر –رضي الله عنه– رجل الساعة المطلوب ، والجبل الراسي [1] الذي لا يحول ولا يزول ، فأقبل من منزله حين بلغه الخبر ، حتى نزل على باب المسجد ، وعمر يكلم الناس ، فلم يلتفت الى شيء ، حتى دخل على رسول الله – ﷺ – في بيت عائشة ، وهو مسجّى [2] فكشف عن وجهه ، ثم أقبل عليه ، فقبّله ، ثم قال : بأبي أنت

Hadhrat Abu Bakr was a man of the time that was wanted, he was a resolute mountain that did not move or shake, he came from his house when the news reached him, he came to

the door of the Masjid whilst Hadhrat Umar □ was talking to the people. He did not pay attention to it until he entered upon Rasulullaah □ in the room of Hadhrat Ayesha □, his □ head was covered, he uncovered his □ face, faced him and kissed him. He then said, “May my mother and father be sacrificd for you,

وأمي ، أما الموتة التي كتب الله عليك فقد
ذقتها ، ثم لن تصيبك بعدها موتة أبدا ، وردّ
البرد على وجهه – ﷺ –.

ثم خرج وعمر يكلّم الناس ، فقال :
على رسلك [1] يا عمر ! وأنصت فأبى إلا
أن يتكلّم ، فلما رآه أبو بكر لا ينصت ،
أقبل على الناس ، فلما سمع الناس كلامه ،
أقبلوا عليه ، وتركوا عمر ، فحمد الله وأثنى
عليه ، ثم قال :

As for the death that Allaah has decreed for you, you have tasted it, you will not experience death after this again.” He then covered his □ face again. He then came out whilst Hadhrat Umar □ was speaking to the people. He said, “Wait, O Umar, be silent.” He refused, except

to speak. When Hadhrat Abu Bakr □ saw that he was not keeping quiet, he turned to the people. When the people heard his speech, they turned to him and left Hadhrat Umar □, he praised Allaah, glorified him and then said,

« أيها الناس ! انه من كان يعبد محمدا ،
فان محمداً قد مات ، ومن كان يعبد الله
فان الله حيٌّ لا يموت ، ثم تلا هذه الآية :
« وما محمد إلاَّ رسول ، قد خلت من قبله
الرسل ، أفإنْ مات أو قتل انقلبتم على أعقابكم ،
ومن يَنقلب على عقبيه فلن يَضرَّ الله شيئا ،
وسيجزي الله الشاكرين (١) »

"O people, whoever was worshipping Muhammad, then indeed Muhammad has passed away and whoever worshipped Allaah, then indeed Allaah is Living, He will not die." He then recited the verse, **Muhammad □ is but a Rasool** *(of Allaah)*. **Indeed many Rusul have passed before him. If he passes away or is martyred, would you** *(Muslims)* **then turn back on your heels** *(and forsake Islaam)*? **He who turns back on his heels can never harm Allaah in the least** *(because he will be harming only himself)*. **Allaah shall soon reward the grateful ones** *(so be firm and strive for His Deen)*.

يقول من شهد هذا الموقف : والله كأن
الناس لم يعلموا أن هذه الآية نزلت حتى تلاها
أبو بكر يومئذ ، وأخذها الناس عن أبي
بكر ، فانما هي في أفواههم ، ويقول عمر :
والله ما هو الاّ أن سمعت أبا بكر تلاها ،
فعقرتُ [٢] ، حتى وقعت الى الأرض ، ما
تحملني رجلاي ، وعرفت أن رسول الله
- ﷺ - قد مات .

Whoever was present on that occasion said, “By Allaah, it is as though the people did not know that this verse was revealed until Hadhrat Abu Bakr □ recited the verse on that day.” The people took the talk of Hadhrat Abu Bakr □ and this was on their tongues. Hadhrat Umar □ said, “By Allaah, I did not hear Hadhrat Abu Bakr □ recite this verse except that I was astonished, I fell to the ground, my feet could not keep me up and I realised that Rasulullaah □ had passed away.”

Pledge of Khilafat to Hadhrat Abu Bakr □

بيعة أبي بكر بالخلافة :

وبايع المسلمون أبا بكر بالخلافة ، في سقيفة [1] بني ساعدة ، حتى لا يجد الشيطان سبيلا الى تفريق كلمتهم ، وتمزيق [2] شملهم [3] ، ولا تلعب الأهواء بقلوبهم ، وليفارق رسول الله — ﷺ — هذه الدنيا وكلمة المسلمين واحدة ، وشملهم منتظم ، وعليهم أمير يتولّى أمورهم ، ومنها تجهيز رسول الله — ﷺ — ودفنه .

The Muslims pledged allegiance of Khilafat to Hadhrat Abu Bakr in Saqifah Bani Sa'idah, Shaytaan did not get a chance to break their unity and to break their matter, and so that desires do not play with their hearts. After the demise of Rasulullah , the words of the Muslims should remain one, their unity should be arranged, there must be a leader in charge of their affairs, among these matters was the shrouding and burial of Rasulullaah .

How did the Muslims bid him farewell and how did they perform Salaah over him?

كيف ودّع المسلمون رسولهم وصلّوا عليه ؟

وهدأ الناس ، وانجلى عنهم ما كانوا فيه من حيرة وغمرة ، وتشاغلوا بما علّمهم رسولهم من عملهم لمن فارق الدنيا .

ولما فرغ من غسله وتكفينه - ﷺ - وقد تولّى ذلك أهل بيته ، ووضع سريره في بيته ، وحدثهم أبو بكر أنه سمع رسول الله - ﷺ - يقول : ما قبض نبي الا دفن حيث يقبض ، فرُفِعَ فراش رسول الله - ﷺ - الذي توفي فيه ، وحفر له تحته ، وتولّى ذلك أبو طلحة الأنصاري .

The people were tranquil and the shock and worry was removed, they engaged in what Rasulullaah taught them when a person leaves the world. When they completed the bath and shroud of Rasulullaah - his household had taken care of it, and they placed the beir in the house and Hadhrat Abu Bakr narrated to them that he heard Rasulullaah saying, "A Nabi's soul is not taken, except that he is buried

where he passes away.” The bed of Rasulullaah □ was lifted up, the bed on which he passed away and a grave was dug underneath. Hadhrat Abu Talha Ansaari □ took charge of this.

ثم دخلوا يصلون عليه أرسالا ، دخل
الرجال حتى اذا فرغوا ، أدخل النساء ، حتى
اذا فرغ النساء ، أدخل الصبيان ، ولم يؤم
الناس على رسول الله – ﷺ – أحد .

The people entered and performed the Janaazah Salaah in small groups, the men entered. When they completed, the women entered. When the women completed, the children entered, no one led the people in the Janaazah Salaah for Rasulullaah □.

Tuesday

وكان ذلك يوم الثلاثاء :

وكان يوماً حزيناً في المدينة ، وأذّن بلال بالفجر ، فلما ذكر النبي – ﷺ – بكى وانتحب ، فزادَ المسلمين حزنا ، وقد اعتادوا أن يسمعوا هذا الأذان ورسول الله – ﷺ – فيهم ، تقول أم سلمة – أم المؤمنين – : يا لها من مصيبة ، ما أُصبنا بعدها بمصيبة الا هانت ، إذا ذكرنا مصيبتنا به – ﷺ – ، وقد قال النبي – ﷺ – بنفسه : يا أيها الناس أيما أحد من الناس أو (من المؤمنين) أصيب بمصيبة ، فليتعزّ بمصيبته بي عن المصيبة التي تصيبه بغيره ، فان أحداً من أمتي لن يصاب بمصيبة بعدي أشد عليه من مصيبتي .

This was a day of great grief for the people of Madinah. Hadhrat Bilal called out the Azaan for Fajr. When he said

the name of Rasulullaah □, he cried and sobbed, this increased the grief of the Muslims. They were accustomed to hearing the Azaan whilst Rasulullaah □ was amongst them. Umm al-Mu’mineen Umm Salamah □ says, “What a great difficulty, we did not experience any difficulty after this, except that it was easy, when we spoke of this difficulty.” Rasulullaah □ said, “O people, when any of you experience any difficulty, when any of you experience any difficulty, he should remember my difficulty and find solace. No one from my ummah will experience any difficulty after me that will be more difficult than my difficulty.”

His spouses: the Mothers of the Believers

أزواجه أمهات المؤمنين :

كانت خديجة بنت خويلد القرشية الأسدية -رضي الله عنها- أولى أزواج النبي - ﷺ - تزوجها قبل النبوة ولها أربعون سنة ، وماتت قبل الهجرة بثلاث سنين ، وجميع أولاده - ﷺ - منها غير سيدنا ابراهيم .

ثم تزوج بعد موتها بأيام سودة بنت زمعة القرشية ، ثم تزوج بعدها عائشة ، الصديقة بنت الصديق ، وهي أفقه نساء الأمة وأعلمهن ، ثم تزوج حفصة بنت عمر الخطاب رضي الله عنه ، ثم تزوج زينب بنت خزيمة ، وتوفيت عنده بعد شهرين ، ثم تزوج أم سلمة هند بنت أبي أمية القرشية المخزومية ؛

Hadhrat Khadijah bint Khuwaylid al-Qurashiyyah al-Asadiyyah was the first wife of Rasulullaah . She married

him before Nubuwwah when she was forty years old. She passed away three years before the Hijrah. All the children of Rasulullaah □ are from her, except for Hadhrat Ibraaheem □.

After her demise, he married Saudah bint Zam'ah al-Qurashiyyah □. Then Ayesha As-Siddiqa bint al-Siddeeq □, she had the greatest understanding from the women of the ummah. He □ then married Hafsah bint Umar al-Khattaab □. Then Zaynab bint Khuzaymah □. She passed away after two months, then he □ married Umm Salamah Hind bint Abi Umayyah al-Qurashiyyah Al-Makhzumiyyah □. She was the last to pass away. He □ then married Zaynab bint Jahsh □, the daughter of his □ paternal aunt Umaymah. He also married Juwayriyyah bint al-Harith bin Abi Diraar al-Mustalaqiyyah □, then Umm Habibah Ramalah bint Abi Sufyaan □, then Safiyyah bint Huyayy bin Akhtab (leader of Banu Nadheer) □

ميمونة بنت الحارث الهلالية ، وهي آخر من
تزوج بها ، وتوفي ﷺ عن تسع زوجات ،
وهنّ من ذكرنا غير خديجة وزينب بنت
خزيمة ، فقد توفيتا في حياته - ﷺ - .

وتوفي عن سريتين مارية بنت شمعون
القبطية المصرية ، أهداها اليه المقوقس عظيم
مصر ، وهي أم ولده ابراهيم عليه السلام ،
وريحانة بنت زيد من بني النضير أسلمت
فأعتقها ، ثم تزوجها .

Then Maymunah bint al-Harith al-Hilaaliyyah □. She was the last wife that he □ married. He □ passed away, leaving nine wives. They were all those we have mentioned, except for Hadhrat Khadijah □ and Hadhrat Zaynab bint Khuzaymah □, they passed away during his □ life.

He □ passed away, leaving behind two slave girls, Maariya bint Sham'oon al-Qibtiyyah al-Misriyya □, Muqauqis, the king of Egypt gifted her to him □, she was the mother of Ibraaheem □ and Rayhana bint Zayd □ from Banu Nadheer. She accepted Islaam, he □ freed her and then married her.

Children

أولاده ﷺ :

ولدت له خديجة القاسم وبه كان يكنى ، ومات طفلا ، ثم زينب ، ثم رقية ، وأم كلثوم ، وفاطمة ، وعبد الله ، والطيب والطاهر ، لقبان له ، وهؤلاء كلهم من خديجة رضي الله عنها ، وفاطمة أحب بناته اليه ، وأخبر بأنها سيدة نساء أهل الجنة ، وتزوجت علي بن أبي طالب ، ابن عم رسول الله – ﷺ – فولدت له حسناً وحسينا ، وفيهما قال رسول الله – ﷺ – الحسن والحسين سيدا شباب أهل الجنة .

Hadhrat Khadijah □ bore him □ Qaasim, it was on account of this son that he □ was given his patronymic title. He passed away a baby. Then Zaynab, then Ruqayyah, Umm Kulthum and Faatimah □. Abdullaah, who was given the title of Tayyib and Taahir □, all of them from Hadhrat Khadijah □. Faatimah □ was the most beloved daughter to him □. He □ informed her that she is the queen of the women of Jannah. She married

Hadhrat Ali bin Abi Taalib □, the cousin of Rasulullaah □. She gave birth to Hadhrat Hasan □ and Hadhrat Husayn □. Rasulullaah □ said about them, “Hasan and Husayn are the leaders of the youth of Jannah.”

وولدت له مارية القبطية ابراهيم ، فتوفي
وقد ملأ المهد ، وقد قال ﷺ حين توفي :
« تدمع العين ويحزن القلب ولا نقول ما
يسخط الرب وإنا يا ابراهيم لمحزونون » .

Maariya al-Qibtiyya □ bore him □ Ibraaheem □. He passed away, when he occupied the lap of Rasulullaah □. When he passed away, Rasulullaah □ said, “The eye tears, the heart is grieved and we do not say what displeases our Rabb, and O Ibraaheem we are grieved.”

Character and ways

الأخلاق والشمائل

وصفه علي بن أبي طالب –رضي الله عنه–
وهو من أعرف الناس به ، وأكثرهم عشرة
له ، وأقدرهم على الوصف والبيان ، فقال :
«لم يكن فاحشا [1] ، متفحشا [2] ،
ولا صخاباً [3] في الأسواق ، ولا يجزي
السيئة بالسيئة ، ولكن يعفو ويصفح [4] ،

Hadhrat Ali bin Abi Taalib □ described him □, he was one of those who knew this the best, he stayed with him □ the most and was the most able to explain and describe, he said, “He □ was not lewd, lewdness was not part of his character, he would not shout in the market, he would pay evil back with evil, but he would overlook and forgive.

ما ضرب بيده شيئاً قط ، الا أن يجاهد في سبيل الله ، ولا ضرب خادماً ولا امرأة ، ما رأيته منتصراً [1] من مظلمة ظلمها قط ، ما لم ينتهك من محارم الله تعالى شيء ، فإذا انتهك من محارم الله تعالى ، كان من أشدهم غضبا ، وما خيّر بين أمرين إلا اختار أيسرهما .

He did not hit anything using his hand, except if he was waging JIhaad in the path of Allaah. He did not hit a servant or woman. I did not see him taking revenge for any excess ever, as long as the prohibitions of Allaah were not touched, then he would be the most angry. He was not given a choice between two matters, except that he chose the easier one.

(واذا دخل بيته) كان بشراً من البشر ، يفلي [٢] ثوبه ، ويحلب شاته ، ويخدم نفسه .

ويقول : « لا يقوم ولا يجلس الا على ذكر واذا انتهى الى قوم جلس حيث ينتهي به المجلس ، ويأمر بذلك ، يعطي كل جلسائه بنصيبه ، لا يحسب جليسه أن أحداً أكرم عليه منه ، من جالسه أو فاوضه [١] في حاجة صابره حتى يكون هو المنصرف . ومن سأله حاجته لم يردّه الاّ بها أو بميسور من القول .

When he entered the house, he was a normal man like anyone else, he would stitch his clothes, milk the goats and do his own work. He said, "He would not stand or sit but with the dhikr of Allaah, and when he went to any gathering, he would sit wherever there was place. He commanded the people with the same. He gave those sitting in the gathering their right, every person understood that he was the most honoured according to him . When anyone made Rasulullaah sit down for some work or would speak to him, he would listen patiently until the person turned away himself. Whoever

had a need, he would not turn him away, he would either fulfil the need or tell him a good word.”

قد وسع الناس بسطه وخلقه ، فصار
لهم أبا ، وصاروا عنده في الحق سواء ،
مجلسه مجلس علم وحياء وصبر وأمانة .
... أجود الناس صدرا ، وأصدق الناس
لهجة (٢) ، وألينهم عريكة (٣) ، وأكرمهم
عشيرة ، من رآه بديهة هابه ، ومن خالطه
معرفة أحبّه ، يقول ناعته : لم أر قبله ولا بعده
مثله – ﷺ – .

The people heard about the good character of Rasulullaah □, he was like a father to them,and all the people had an equal right according to him. His gathering was a gathering of knowledge, shame, patience and trust.

He was the most generous of people, the most truthful in speech, the softest in nature, the noblest in living. Whoever saw him suddenly would be awed and whoever mixed with him would love him, the one describing him says, “I have not seen anyone before him or after him like him □.”

وقد كسا الله نبيّه لباس الجمال ، وألقى عليه محبة ومهابة منه ، وصفه البراء بن عازب — رضي الله عنه — فقال : «كان رسول الله — ﷺ — مربوعاً [1] وقد رأيته في حلّة حمراء ، ما رأيت شيئاً قط أحسن منه ، ووصفه أبو هريرة — رضي الله عنه — فقال : «كان ربعة [2] ، وهو الى الطول أقرب ، شديد البياض ، أسود شعر اللحية حسن الثغر ، أهدب [3] أشعار العينين ، بعيد ما بين المنكبين ، (الى أن قال) لم أر مثله قبل ولا بعد ، ويقول أنس — رضي الله عنه — ما مسست ديباجاً ولا حريراً ألين من كف رسول الله — ﷺ — ، ولا شممت رائحة قط أطيب من رائحة رسول الله — ﷺ — .

Allaah clothed His Nabi with the clothing of beauty and placed love and awe to come from him. Hadhrat Bara bin

Aazib □ says, “Rasulullaah □ was of medium height, I had seen him in a red-striped garment, I have never seen anything more beautiful than it.” Hadhrat Abu Hurayrah □ describes him, he said, “He was of medium height, closer to being tall, very white, the hair of his beard was very black, his teeth were well set, the hair of his eyelashes were long. The distance between his shoulders was long…none was seen like him before or after. Hadhrat Anas □ said, “I have not touched brocade or silk softer than the palm of Rasulullaah □, and I have not smelled any scent more beautiful than the scent of Rasulullaah □.”

Translation edited by

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May Allaah be with him

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